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The life of Thomas Burgess, D.D.

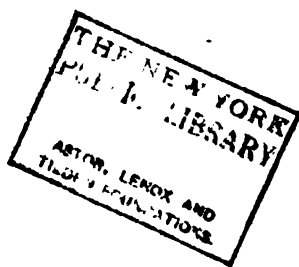
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846





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Jan. 1813

JOHN JAY, ESQ.,

CHIEF JUSTICE OF THE SUPREME COURT OF THE STATE OF CALIFORNIA.

Published by Longman, Green & Co. May 1840

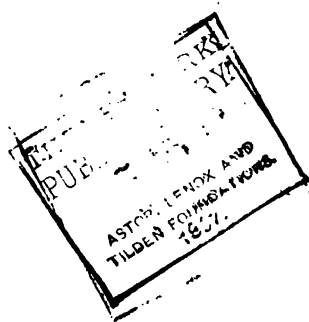
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THE
LIFE
OF
THOMAS BURGESS, D.D.
F.R.S. F.A.S. &c. &c. &c.
LATE
LORD BISHOP OF SALISBURY.

BY
JOHN S. HARFORD, ESQ. D.C.L. F.R.S.

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TO
THE MOST REVEREND
WILLIAM HOWLEY, D.D.
ARCHBISHOP OF CANTERBURY,
PRIMATE OF ALL ENGLAND, AND METROPOLITAN,
THIS MEMORIAL
OF A PRELATE WHO WAS EDUCATED IN THE SAME SCHOOL AND
IN THE SAME UNIVERSITY WITH HIS GRACE,
AND WHO ADORNED,
WITH CONGENIAL TALENTS, VIRTUES, AND PRINCIPLES,
THE CHURCH OVER WHICH HIS GRACE PRESIDES,
IS MOST RESPECTFULLY INSCRIBED,
BY HIS FAITHFUL AND DEVOTED SERVANT,
JOHN S. HARFORD.

P R E F A C E.

IF the charm of a biographical work consists in the novelty of its incidents, or in the striking vicissitudes which it records, the life of a learned and pious Bishop, whose time was chiefly spent in labouring for the good of mankind, and in promoting the great objects of the Christian Ministry, would necessarily fail in general interest. But expectations of this description arise, as Dr. Johnson observes, from false measures of excellence and dignity, and “ must be eradicated by considering that, in the esteem of uncorrupted reason, what is of most use is of most value.” In this point of view, those who teach us by their bright example how to live and how to die ; how to pluck the fruits of imperishable truth and unfading happiness, may well claim our sympathy and fix our attention. Of this number was the excellent Prelate whose life and character it is the object of the following pages to depicture. To deep and extensive erudition Bishop Burgess united a firm and inflexible adherence to his convictions of Chris-

tian duty both in public and private life, accompanied with deep humility, and guileless simplicity of mind and manners.

The particulars of his learned and literary life include much that is curious and interesting.

To trace the formation and development of his character, and its practical influence in the exalted station which he filled in the Church, has been the Author's endeavour. He writes from personal knowledge and authentic data, having been honoured with the friendship of the departed Prelate, and intrusted by him with the disposition of his papers and correspondence.

His aim being to interest general readers, various particulars, familiar to scholars, are occasionally explained, and when quotations from the learned languages are introduced, upon which the point or meaning of a passage depends, a translation is added.

In the original papers a few inaccuracies of expression, which, however, very rarely occur, have been corrected, and, in some instances, a slight transposition has been made in the order of the sentences, with the view of conveying more clearly the meaning of the writer.

The author cannot conclude without expressing his particular obligation to the Bishop of Nova Scotia, and to Dr. Gilly, for enabling him to present to his readers many interesting particulars respecting the late Bishop Barrington.

To Viscount Sidmouth, to the Bishop of Lincoln, to the Dean of Salisbury, to Archdeacon Berens, to Dr. Wordsworth, to Dr. Townsend of Durham, to Dr. Ollivant, to the Rev. Mr. Dansey, and to Mrs. George Marriott, he is also much indebted for the loan of letters, or for useful information.

But, above all, he begs to acknowledge his obligations to the Rev. C. B. Pearson, for invaluable co-operation and assistance.

CONTENTS.

CHAP. I.

1756 to 1775.

Birth.—Parentage.—Education	-	-	-	Page 1
-----------------------------	---	---	---	-----------

CHAP. II.

1775 to 1778.

College Life at Oxford.—Publishes Burton's Pentalogia	-	9
---	---	---

CHAP. III.

1778 to 1780.

Takes his Bachelor's Degree.—Publishes Dawes' Miscellanea Critica.—Opinion of Scholars upon the Work	-	14
--	---	----

CHAP. IV.

1780.

Commencement of Friendship with Mr. Tyrwhitt.—Correspondence with him	-	-	-	21
---	---	---	---	----

CHAP. V.

1780 to 1781.

Obtains the Chancellor's Prize.—Extracts from the Prize Essay.—Lord Monboddo	-	-	-	34
--	---	---	---	----

CHAP. VI.

1781.

	Page
Literary Correspondence with Lord Monboddo, Mr. Tyrwhitt, and Dr. Vincent	49

CHAP. VII.

1782 to 1783.

Appointed Tutor of Corpus. — His College Friends and Associates	66
---	----

CHAP. VIII.

1784.

Takes Orders. — Correspondence with Mr. Windham. — Mr. Roberts's Description of his Pursuits, &c. at Oxford	80
---	----

CHAP. IX.

1785 to 1786.

Appointed Chaplain to Bishop Barrington. — Sketch of the Character of that Prelate. — Sunday Schools. — Salisbury Spelling Book — Hannah More	92
---	----

CHAP. X.

1786 to 1789.

Visits Holland and Paris. — Death of Mr. Tyrwhitt. — Publications by Mr. Burgess in 1787 and 1788. — Correspondence with Dr. Burney, Dr. Parr, &c. — Publishes a Treatise against the Slave Trade	113
---	-----

CHAP. XI.

Sermon before the University of Oxford in 1790. — Correspondence respecting it	137
--	-----

CHAP. XII.

1788 to 1790.

Character of Mr. Corai. — Mr. Burke's Work on the French Revolution. — Proposal of conferring the Degree of LL. D.	
--	--

CONTENTS.

xi

	Page
on him by the University of Oxford frustrated.— Letters	
on the Subject - - - - -	159

CHAP. XIII.

1791 to 1795.

Translation of Dr. Shute Barrington to the See of Durham.	
— Mr. Burgess resigns the Tutorship of Corpus.— A	
prebendal Stall given him at Durham—and subsequently	
the Living of Winston.— His Style of Life there -	171

CHAP. XIV.

Sacra Privata of Mr. Burgess - - - - -	181
--	-----

CHAP. XV.

1799 to 1803.

His marriage.— Domestic Life at Winston, &c.— Is ap-	
pointed to the Bishopric of St. David's - - - - -	197

CHAP. XVI.

1803 and 1804.

Settlement of the Bishop in the Diocese of St. David's.—	
His primary Charge - - - - -	211

CHAP. XVII.

Plans pursued by the Bishop for the Improvement of his	
Diocese - - - - -	219

CHAP. XVIII.

The Bishop's Mode of preparing for, and of conducting his	
Ordinations - - - - -	235

CHAP. XIX.

The Bishop's Mode of Life in London and at Durham.—	
Grounds of his Opposition to the Roman Catholic Claims.	
— His Controversial Writings against Popery.— His	
Tracts on the Independence of the Ancient British	
Church - - - - -	249

CHAP. XX.

1804.

	Page
Religious Societies - - - - -	271

CHAP. XXI.

1814 to 1820.

General Remarks on the Bishop's Tracts in Refutation of Unitarianism - - - - -	279
--	-----

CHAP. XXII.

1810 to 1820.

Beneficial Results of the Bishop's Plans. — Progress of his Collegiate Scheme. — Ystadfodd. — Controversy with Professor Marsh and R. P. Knight, Esq. - - -	292
---	-----

CHAP. XXIII.

1820.

The Author's first Acquaintance with the Bishop of St. David's. — Descriptive Character of Bishop Ryder -	302
---	-----

CHAP. XXIV.

1820 and 1821.

Progress of the College-Scheme. — C. R. Cockerell, Esq. applied to for Plans - - - - -	310
--	-----

CHAP. XXV.

1821 to 1822.

The Bishop publishes a Vindication of the disputed Verse in St. John's First Epistle. — The King's Letter to the Bishop, announcing his Subscription of One Thousand Pounds to the College. — The Bishop's Reply. — The Universities of Oxford and Cambridge also subscribe -	315
---	-----

CHAP. XXVI.

1823.

	Page
The Bishop's noble Sacrifice of Fines for the Augmentation of the Income of the See of St. David's -	- 323

CHAP. XXVII.

The Foundation Stone of St. David's College laid by the Bishop - - - - -	- 328
---	-------

CHAP. XXVIII.

1823.

The Bishop, by Command of the King, frames a Plan for a Royal Society of Literature. — Some Account of the Plan, and of his Anniversary Discourses. — He questions the Authenticity of the posthumous Work ascribed to Milton - - - - -	- 338
---	-------

CHAP. XXIX.

1823. — 1824. — 1825.

Lords Liverpool and Eldon aid the College. — The Bishop's Visit to the Author. — His perilous Voyage from Bristol to Swansea. — His Translation to the See of Salisbury	355
---	-----

CHAP. XXX.

Testimonies of affectionate Veneration to the Bishop from various Clergymen in his Welsh Diocese -	- 364
---	-------

CHAP. XXXI.

1825 and 1826.

Various Letters. — Testimony of Dr. Jenkinson, Bishop of St. David's, to the Necessity and Value of the College. — Further Specimens of the Bishop's Sacra Privata. — Death of the Bishop of Durham, and his Character	- 375
---	-------

CHAP. XXXII.

1829.

Passing of the Roman Catholic Emancipation Bill, and Feelings of the Protestant Public respecting it	-	-	Page 398
--	---	---	----------

CHAP. XXXIII.

Analysis of the Controversy respecting the disputed Verse, 1 John, v. 7.	-	-	-	-	403
--	---	---	---	---	-----

CHAP. XXXIV.

The Rev. L. Clarke's Testimony to the Episcopal Virtues of Bishop Burgess	-	-	-	-	426
---	---	---	---	---	-----

CHAP. XXXV.

Various Correspondence	-	-	-	-	448
------------------------	---	---	---	---	-----

CHAP. XXXVI.

The Bishop's latter Days	-	-	-	-	475
--------------------------	---	---	---	---	-----

CHAP. XXXVII.

The Bishop's Seizure at Warminster. — The Author's last Interview with him	-	-	-	-	498
--	---	---	---	---	-----

CHAP. XXXVIII.

1836 to 1837.

The Bishop's Letter to Lord Melbourne. — Letters to Dr. Scholtz. — His last Illness and Death. — Eulogistic Tributes to his Memory from the Bishop and Dean of Salisbury, and from Archdeacon Berens	-	-	-	-	508
--	---	---	---	---	-----

CONTENTS.

XV

APPENDIX.

No I.

	Page
Mr. Granville Sharp's Rule - - -	531

No. II.

The Bishop's Letter to Lord Melbourne - - -	537
--	------------

No. III.

Principles upon which Bishop Burgess listened to Applications for Orders in the Church of England from various Individuals who had been Dissenting Ministers	546
A List of the Publications of Bishop Burgess - -	551

ERRATA.

Page 34. line 4. for "Valchenaer," read "Valckenaer."
119. 12. for "1792," read "1791."
398. 1. for "autumn of 1829," read "autumn of 1828."

In the particulars given of St. David's College, it ought to have been stated that it is incorporated by a royal charter. The "St. David's College Calendar," published by Rivingtons, will best convey any additional information that may be desired respecting it.

LIFE

OF

BISHOP BURGESS.

CHAPTER I.

BIRTH. — PARENTAGE. — EDUCATION.

1756 to 1775.

DOCTOR THOMAS BURGESS, late Lord Bishop of Salisbury, was born on the 18th of November, 1756, at Odiham, near Basingstoke, in Hampshire.

His father was a respectable grocer of that place, a man of excellent understanding and sincere piety, who was the object of his son's devoted respect and affection, and whose memory he so tenderly cherished, that even to the latest period of his life he could hardly mention his name without emotion. There was so strong a likeness between them, that a picture of the father, by Opie, with a wig somewhat of the episcopal cut, which hung in the Bishop's library at Salisbury, might readily have been mis-

taken for a portrait of himself. His mother's maiden name was Harding, and her connexions were highly respectable.

Their family consisted of three sons and three daughters. The Bishop was the youngest brother. The eldest, who was a man of great natural talent, inherited a property of several hundreds a year in land from his maternal grandmother. John, the second son, was apprenticed in London, and by his steadiness of conduct and ability, established himself in a good business, and acquired a considerable fortune. Of the three daughters, the eldest married Mr. Pinkerton, a gentleman of literary celebrity, whose name is well known as the author of a work on geography, and of other useful publications.

Thomas was sent when a little boy to a dame's school, kept by a Mrs. Fisher, who seems to have been the very counterpart of Shenstone's school-mistress. In his visits to Odiham, after he had distinguished himself, he never failed to call upon his old mistress, who was exceedingly proud of having had him at her school, and used to call him "*her scholar*."

He was seven years old when he was sent to the grammar school of Odiham. Though living in the same town with his parents, they denied themselves the pleasure of having him home except at the regular holydays, that he might not become unsettled, and inattentive to his studies. As his mother doated on him, this was a great trial to her, especially

when she saw him on Sundays, at church, among the train of his schoolfellows ; but she repressed her feelings for her child's good. His own feelings, it is scarcely needful to add, were not a little excited on these occasions.

Much pains were taken by this worthy couple to imbue the minds of their children with religious principles. The inscription on the monument to their memory, erected by the Bishop conjointly with his brother John, in Odiham church, expresses in beautiful terms their high estimation of the pains bestowed by them on the education of the family, and of the sacrifices of personal comfort which they had cheerfully made for this purpose.

This wise and faithful discharge of parental duty was peculiarly rewarded in the subject of this memoir. There is every reason to believe that the good seed thus early cast into his mind, germinated, by the divine blessing, at a very early period, and that through the restraining influence of the "fear of the Lord," so justly denominated by the sacred penman "the beginning of Wisdom," he passed through the dangerous ordeal of a public school, and of college, uncontaminated. He was one of the most dutiful and affectionate of sons, both to his father and mother. The latter was a great invalid, and it was his delight whenever he came home to pass much of his time in her sick-room, and to devise every means in his power to solace and amuse her.

Till her death, which occurred about 1798, he made her as large an allowance as he could afford.

He does not appear to have been very fortunate in his first tutor. Dr. Webb, then master of Odiham school, was a scholar of very moderate attainments; an inference which the boys themselves drew from various facts, one of which was, that they frequently observed on his table English translations of the classical authors they were in the habit of construing. It was therefore with no small reason that he said to his old pupil Burgess, on receiving from him in after years a present of his youthful publication of a new edition of Burton's *Pentalogia* — "You are got far beyond me."

In the year 1768 he was sent to Winchester school, and remained there till 1775. Dr. Joseph Warton, so well known by his *Essay on the Genius and Writings of Pope*, was then head-master; and the Bishop often expressed himself greatly indebted for the pains which he took in directing the attention of his pupils to the critical beauties or defects of the authors they read with him. A poet himself of some reputation, and passionately attached to literature, it was his ambition to kindle in their breasts a congenial flame, and under his auspices their ordinary classical lessons were often converted into an instructive lecture on the principles of good taste in composition. He was also in the habit of lecturing to the elder boys on *Grotius de Veritate* during Lent, out of the regular course of school hours, and contrived to

render his comment so interesting that they listened to him with delight. Warton, however, though an elegant scholar, was not an able philologist. He held verbal criticism cheap, and, as a natural consequence, frequently encountered insurmountable difficulties in Greek authors; while the expedients to which he resorted in order to conceal the fact were easy of detection, and excited much amusement among the elder boys. When, for example, he came to a passage of peculiar obscurity in the chorus of a Greek tragedy, he would allow the boy who was construing to glide through it in the best way he could, while he raised his own voice to an unusual pitch, and complained of noises, which to everybody else seemed no more than ordinary in other parts of the school. It was one of the late Bishop Huntingford's anecdotes, that he so well knew what would happen on an approach to such passages, that he had often said to the boy next him, "Now we shall have a noise." But Warton wanted also other qualities essential to the head-master of a public school. He was inconsistent in his plans, and deficient in moral courage; often conceding with respect to points of discipline upon which he ought to have been inflexible. These defects paved the way for what was afterwards called *the Row*, when the school was in such a state of rebellion that the interference of the magistrates was required, and upwards of thirty of the boys were expelled. Burgess had left the school before this catastrophe occurred, but used to tell, among other

proofs of the insubordination which prevailed even in his time, that a riotous boy had the audacity, on one occasion, to hurl a Latin dictionary at Warton's head. He himself never participated in any of these turbulent proceedings. Manly and independent in his disposition, but at the same time mild and inoffensive, he steadfastly pursued a course of good conduct. He admired his master's literary enthusiasm, and daily felt in himself the growth of a congenial taste. Not only did he diligently apply to the appropriate studies of the place, but found leisure to peruse in succession some of the best English classics, and after he had risen high in the school, it was frequently his habit to sit up for hours after the other boys had retired to rest, in order to enjoy undisturbed his favourite authors.

It has been justly remarked, that the future *man* may usually be traced in the dispositions and habits of the *boy*. That calm self-possession, that love of books, that taste for a studious and contemplative life, which characterised the Bishop to the end of his career, were not only thus early developed, but had even stamped a thoughtful expression on his countenance. By way of illustration, some doggerel strains shall be quoted, which I have more than once heard him repeat ; in which one of his comrades passing in review the leading peculiarities of his schoolfellows, described him and a boy, named Eper Jasper, as follows : —

And what's Eper Jasper made of?
Of sauntering walk,
And little talk,
And that's Eper Jasper made of.

And what's Tom Burgess made of?
Of pensive looks,
And toys full of books,
And that's Tom Burgess made of!

I have often wished, he added, on repeating these lines, that I had preserved a copy of this gallery of my old schoolfellows.

Fraught with this early passion for literature, he regarded men of genius, or of extensive learning, with feelings of admiring reverence, while the thought would steal through his mind, "Shall *I* ever participate in similar honours?" Such thoughts are natural to every youthful aspirant after fame. The time came, when, without losing this admiration for superior talents, his reverence was reserved for those who consecrate them to the glory of God, and to the advancement, on Christian principles, of human improvement and happiness.

Among those who were thus the objects of his youthful homage, was the highly accomplished brother of his preceptor, still familiarly called Tom Warton. He was a frequent visiter at the Doctor's, and happening one day to want the loan of a volume of Johnson's Shakspeare, inquiry was made in the school whether any of the boys possessed it. Burgess proved to be the happy individual, and in addition to the pride of producing it out of his own

stores, he deemed it (he has told me) quite a privilege to render this service, however trivial, to the scholar and the poet. In these early days he delighted in Warton's Sonnet to the River Lodon, and as he was fond of repeating it, or having it read to him to the last, it will not be out of place to introduce it here.

SONNET TO THE RIVER LODON.*

Ah ! what a weary race my feet have run
Since first I trod thy banks, with alders crown'd,
And thought my way was all thro' fairy ground,
Beneath thy azure sky and golden sun,
Where first my Muse to lisp her notes begun !
While pensive Memory traces back the round
Which fills the varied interval between,
Much pleasure, more of sorrow, marks the scene.
Sweet native stream ! those skies and suns so pure
No more return to cheer my evening road ;
Yet still one joy remains, that not obscure,
Nor useless, all my vacant days have flow'd,
From youth's gay dawn to manhood's prime mature ;
Nor with the Muse's laurel unbestow'd.

* Near Basingstoke, Warton's native country.

CHAP. II.

COLLEGE LIFE AT OXFORD. — PUBLISHES BURTON'S
PENTALOGIA.

1775 to 1778.

IN the year 1775, Mr. Burgess removed to Corpus Christi College, Oxford, upon a Winchester scholarship, which he gained after passing through a severe competition with five or six other candidates. Dr. Lawrence, the future friend of Burke, entered at the same time. They were both good scholars, and their tutor, who soon discovered that their classical proficiency much exceeded his own, intimated to them that he dispensed with their future attendance at lectures. Dr. Randolph was at this time head of Corpus.

The philological deficiencies of Dr. Warton have already been mentioned. His pupil was so sensible of the consequent defects of his own early training, that he now assiduously applied to the study of the best authors on Greek verbal criticism. Hoogeven, Bos, and Vigerus, became his constant companions, and he even submitted to the drudgery of committing to memory the whole of Nugent's Greek Primitives. The solid advantages which he felt that he had

thus acquired, often led him to recommend a diligent consultation of similar authors to such of his younger friends as manifested a taste for Greek literature, and he would sometimes expatiate to them upon the great importance of cheerfully submitting, early in life, to the necessary labour of accurately investigating the fundamental principles of those particular parts, whether of learning or science, to which their studies were directed.

His conduct as an under-graduate was, I have every reason to believe, in all respects exemplary. His circle of acquaintance was small, and pretty much confined to such as, like himself, were men of high principle and studious habits.

The four years which he spent at Oxford, previously to taking his degree, were steadily devoted to hard reading and to learned researches. He studied some of the finest works of the Greek philosophers and poets, with critical attention, and being fond of the philosophy of language, applied its principles to the investigation of the origin and formation of that of Greece, with an acuteness which contributed much in its consequences to his future eminence. He delighted also in metaphysical reading and research; and when he relaxed from these severer occupations, it was to cultivate a more intimate acquaintance with the finest productions of elegant literature, both classical and English. From an admirer, he became a votary of the Muses, and, in the year 1777, published, in the

spirit of youthful ambition, an English poem, entitled *Bagley Wood*, which was followed at a short interval by another, the title of which I have been unable to discover. *Bagley Wood* is situated between Abingdon and Oxford, and was one of his favourite rural retreats. His library has been searched in vain for copies of these youthful productions, which, however useful they might have proved to himself as exercises in composition, were probably of no great poetical merit.

In the year 1778, before taking his degree, he tried his strength as an author in a way better adapted to the powers of his mind and to the course of his learned studies, by editing a new edition of *Burton's Pentalogia*. This work, which comprises five of the finest of the Greek tragedies, illustrated by Annotations for the use of students, had formerly been deemed a Cambridge book, but had gradually fallen into disuse in that University. Mr. Burgess enriched this edition with an Appendix of additional and learned notes, with an improved and copious Greek Index, and with an elegant Preface, in the course of which he deprecates, in the following terms, the severity of criticism : *

“ Such as it is, I trust the learned reader will

* *Hæc autem, qualiacunque sint, benevolè accipiat, rogo lector eruditus, quippe quæ a juvene conscripta Græcarum literarum, vereor, rudiori quàm decebat eum, qui primum Critices periculum, in Tragicis veteribus facere auderet*

*Multa tamen animo occurrebant, quæ suaderent ne hæc δυσχερέ-
ασματα publice proponerem: et movebant quidem, ni me firmasset
Quintiliani, viri planè gravissimi, iudicium. Non differendum*

accept, in a kind spirit, this attempt on the part of a youth, less skilled, I fear, in Greek criticism, than becomes one who ventures for the first time to incur the risk of commenting upon the ancient tragic authors. Many considerations there are, which make me doubt of the propriety of this publication, and these doubts would have prevailed, had I not been encouraged by the authority of Quintilian, a man of the most profound judgment. “A youthful author must not (he says) defer publishing till he grows old, for fear daily gathers strength; that which is long meditated appears more and more awful; and while we deliberate when to begin, the time itself for beginning passes away. Therefore the fruit must be gathered while it is yet green and tender, while there is the hope of pardon, and favour is at hand. To dare the attempt involves no dishonour, and age supplies what may be wanting to the work, and should any thing be advanced which savours of youth, it is treated accordingly.”

Such a publication by an under-graduate was so remarkable an occurrence, that it attracted much attention both at Oxford and elsewhere. Dr. Warton, on receiving a copy of it from his old pupil, went into an ecstasy of delight, and holding it up in his

monentis esse tyrocinium in senectutem: nam quotidie metus crescit, majus fit semper quod ausuri sumus, et dum deliberamus quando incipiendum sit, incipere jam serum est. Quare fructum viridem, et adhuc dulcem, promi decet, dum veniæ et spes est, et paratus favor. Et audere non dedecet, et si quid desit operi supplet ætas, et si quæ dicta sunt juveniliter pro indole accipiuntur.

hands before the Winchester boys, addressed himself in particular to one who has since acquired no small literary distinction, the Rev. W. L. Bowles, exclaiming, "When will you produce such a work?" The fact is, that a resident graduate, who had undertaken the office of editor, growing tired of the labour, had suddenly withdrawn his services. The publisher, Mr. Fletcher, was one day complaining in the presence of Mr. Buckland a fellow of Corpus, of Burgess, and others, of the embarrassing position in which he consequently found himself, when Buckland exclaimed, "Burgess, why should not you undertake it?" The next day Fletcher called, and formally pressed the office of editor upon him. The youthful critic complied, and had great reason to rejoice in his decision, for independently of the reputation which the publication secured him, he derived solid and permanent advantage from the practical application which it involved of his philological studies, from the critical works which it led him to investigate, and from the acquaintance or friendship of various learned men which it procured him.

That Mr. Buckland, who was a man of learning, should have recommended an under-graduate of his college to undertake the difficult task of editing and enlarging a work which required intimate acquaintance with the Greek tragic authors, and much critical acumen, proves the high estimate which he had formed of the extent of his learning, and of the soundness of his judgment.

CHAP. III.

TAKES HIS BACHELOR'S DEGREE. — PUBLISHES DAWES' MISCELLANEA CRITICA. — OPINION OF SCHOLARS UPON THE WORK.

1778 to 1780.

IN the year 1778 Mr. Burgess took his Bachelor's degree.

His philological ardour now led him to engage in preparing for the press a new edition of Dawes' *Miscellanea Critica*, a work of great erudition, which had become scarce, and sold at a high price. For the information of general readers, it may be as well to state that it consists of critical disquisitions on, and conjectural emendations of, the text of the Attic poets; of acute remarks on their peculiarities of construction; of dissertations on various questions connected with Greek metre; and of elaborate inquiries into the properties of the *Æolic Digamma* *, a

* The acuteness and sagacity of Dr. Bentley were eminently displayed by the successful application of the properties of the Digamma, to the removal of many apparent harshnesses and anomalies from Homeric versification. In what way its disappearance from the Homeric poems is to be accounted for, has never been satisfactorily explained. Dawes differed from Bentley, by maintaining that it was not expressed by a letter, but by a conventional accent. Each theory may possibly be correct; that is, each mode may have been practised; and the supposition would aid, we think, in accounting for the final disuse of the letter. But whenever omitted, its force, if no longer visibly expressed, must have been understood, and have been supplied, as a matter of course, in the reading and pronunciation of a polished native, otherwise Homer

letter, for the restoration of which to the Greek alphabet we are indebted to the learning and acuteness of Dr. Bentley. Its exact form and pronunciation have been the subject of much learned discussion, involving questions intimately connected with the prosodial laws of the Homeric poems.

The critical skill and various learning displayed by Dawes in this work have procured for him a distinguished place among those who have aided the progress of Grecian literature in England, nor have foreign scholars been backward in paying a just

could not have been admired in the degree that he was, even in the most perfect period of Grecian versification, for his metrical harmony. The form of the letter is settled by the evidence of various ancient inscriptions, and, to use the words of a distinguished scholar, Bishop Monk, was similar to that produced by the perpendicular union of two gammas, from which it drew its name. Bentley himself affirmed that its sound, as well as that of the Latin V, answered to our W. Other authorities have asserted that its power resembled that of our F, or V; or was something between our V and W; others again have maintained, that it more nearly approached that of our B. The caprices of pronunciation are often inexplicable. After all, these various letters are more or less nearly related: B and V, for instance, were often interchanged in the speech and the writing of the Dorian Greeks, and also of the ancient Romans; and Scaliger, quoted by Kidd, observes, *Imperiti librarii inter B et digamma nullum discrimen faciebant*. In Spanish, V and B are often, likewise, interchanged. The above contradictory opinions may, it appears to us, be reconciled by the supposition, that the pronunciation of this letter slightly varied in different states of Greece. Of the existence of the digamma at periods long subsequent to the age of Homer, various ancient inscriptions testify. Sir William Gell found one of great antiquity in Elis, in which the digamma occurs no less than seven times. Upon this topic Mr. Kidd has collected much interesting matter in his edition of Dawes, in addition to the learned researches of Burgess, pp. 200. 206. 214. ed. of 1827. Consult also Bishop Monk's *Life of Bentley*, vol. ii. ch. 20. For further remarks on this subject, and upon Homeric versification in general, see a letter from Dr. Vincent to Mr. Burgess, at the close of ch. vi. of this volume.

tribute to his superior learning. It was originally published as a specimen of a projected edition of the Attic poets, a splendid project, which, had it been realised, would have proved an invaluable accession to Classical Literature, and have shed a bright lustre upon the name of its author, and of his country.

The new edition was enriched by Mr. Burgess with a learned Preface, and with an Appendix of nearly two hundred pages, in the course of which he illustrates the critical principles of Dawes, enlarges the sphere of his investigations, or assigns his reasons, in particular instances, for dissenting from his conclusions.

The able manner in which the work was edited, the various and profound learning displayed in the Appendix, and the elegant flow of its Latinity, became the theme of general commendation in the learned world, particularly as proceeding from a youth who had taken his Bachelor's degree little more than twelve months. He received accordingly, from some of the most eminent scholars of the age, both at home and abroad, very honourable testimonies of their approbation, accompanied by anticipations of the future brilliancy of his career.

The following are extracts from letters addressed to him at a subsequent period, specially referring to Dawes, by Everard Scheidius, and by Spalden, Professor of Greek and Hebrew at Berlin, and the editor of a learned edition of Quintilian : —

VIRO CELEBERRIMO, ERUDITISSIMO

THOMÆ BURGESSIO

S. D.

EVERARDUS SCHEIDIUS.

Nuperrime quum apud Schultensium, amicum integerrimum, et Ruhnkenium suavissimum meum preceptorem, in Batavis essem, tanta ac tam honorifica nominis tui mentio, a duumviris illis, me præsentem, facta est, Burgessii, vir eruditissime ut te quum antea ex elegantissimâ tuâ Dawesii Miscellaneorum editione cognitum habuissem, magnoperè jam venerari atque amare cœperim, &c.*

Spalden writes in English, and says, “ A public disputation at the university of Halle, in Saxony, which I was lately obliged to engage in, made me think of publishing the little treatise, which I now take the liberty of presenting to you. The greater part of it consisting of conjectural criticism, — among the teachers of which you hold so particular a rank at Oxford, — I presume that it may, in some measure, be thought worthy of your notice. You will find yourself, and your learned labours

*

EVERARD SCHEIDIUS

TO THE CELEBRATED AND VERY LEARNED

THOMAS BURGESS.

Very lately, when I was with my intimate friend Schultens, and Ruhnken my most amiable preceptor, in Holland, your name was mentioned in such honourable terms, most learned Burgess, in my presence, by both of them, that I found feelings of veneration and love springing up in my heart towards you, whom I already knew by your most elegant edition of Dawes's Miscellanies.

upon the ingenious Dawes, quoted therein. It is with particular benefit I have studied this book,—my inclination leading me to aim at the attainment of a thorough knowledge of Greek antiquity.”

The *Bibliotheca Critica* for 1782, a continental review of high authority, noticed his editorial labours in the following terms : —

“ The critical disquisitions of Burgess extend through 180 pages ; and display, amidst something of youthful redundancy, striking indications of intellect, of learning, and of elegance : so that we have no doubt that if, with advancing years, discrimination and judgment be added to his various endowments of learning, he will, hereafter, rank among the most eminent teachers in this department of literature. Such, indeed, is the copiousness and variety of learning in this work, that we place it among those from which we hereafter propose to extract select passages.” *

Dr. Andrew Kippis, to whom he was indebted for various biographical particulars respecting Dawes, writes thus in acknowledgment of a specimen which he had sent him of his Appendix : —

“ I return you many thanks for the specimen

* *Ceterum Burgessei Animadversiones paginis constant circiter 180, et habent in juvenili redundantia magnam commendationem ingenii, eruditionis, et elegantie ; ut minime dubitemus, eum, si progressu ætatis, ratio et delectus ad reliqua doctrinæ bona accesserint, aliquando in præcipuis harum literarum doctoribus numeratum iri. Et quandoquidem copia et varietas doctrinæ inest huic libro, nos eum in iis reponimus ex quibus specimina alio tempore expromamus.*

you have been so good as to present me with, of your very learned and valuable notes. I have read them with particular satisfaction ; and with singular admiration of the profound knowledge of the Greek tongue displayed in them. Critical subjects have always been peculiarly pleasing to me ; and it has been the rule of my life, amidst my various engagements, to read something every day in a Greek and Latin writer."

It would be easy to multiply extracts of this description, and to accumulate the praises bestowed upon the editor of Dawes by his learned contemporaries. But this is needless, since the following pages will fully attest the high opinion entertained of his erudition by such scholars as Wyttenbach and Villoison, Burney and Vincent. Their united commendation forms a decisive answer to the depreciating tone in which his services as a critic and a scholar are sometimes alluded to in the present day, chiefly, we believe, through inconsideration. The real point to be investigated, in order to form a just estimate of them, is the state of Greek learning at Oxford, at the period of his academic career, and the degree of assistance which he rendered by his writings and influence to the students of his time.

The result of such an inquiry would prove every way honourable to his ability and zeal. Since then, a great increase of light has been reflected upon every department of Greek criticism, by a succession of eminent scholars, and its thorny paths have been

wonderfully smoothed and laid open for students by their researches. No man was more prompt to recognise, and to hail the progress of this light, than Bishop Burgess. It was a topic upon which he delighted to expatiate. Though the results of his own labours may have been in some degree cast into the shade by more recent publications, they have been by no means superseded, as will be evident to any one who will take the pains to examine into the use made by Mr. Kidd, in his recent and able editions of Dawes, of the learning and researches of Burgess. He dissents from him, it is true, in the theory which he adopted respecting the origin and formation of the Greek language. This, however, is a subtle and recondite question, upon which eminent scholars have differed, and will continue to differ ; it is a question also, with respect to which very ingenious, and yet conflicting theories, may be advanced and defended. After every concession made in the spirit of the foregoing observations, the honour will still belong to Mr. Burgess of having been the most zealous, able, and successful promoter of Greek learning at Oxford, towards the close of the eighteenth century.*

* Mr. Burgess took his degree of B.A. on Dec. 17. 1778, and of M.A. in 1782. He was chosen a fellow of Corpus in 1787, and was soon after appointed logic reader, and then tutor of the college. He became B.D. in 1791, and D.D. in 1803.

CHAP. IV.

COMMENCEMENT OF FRIENDSHIP WITH MR. TYRWHITT.—
CORRESPONDENCE WITH HIM.

1780.

CONSEQUENCES far beyond the value of any transitory praise, accrued to Mr. Burgess from the republication of Dawes, since it procured for him the acquaintance and friendship of Mr. Tyrwhitt, a gentleman who, to a large experience of men and things, united great mental acuteness, elegance, and refinement, enhanced by the polish of the best society. His influence in the literary world was justly extensive, for it was founded not only upon his personal qualities, but also upon works of acknowledged ability and interest.

Mr. Tyrwhitt was educated at Eton and Oxford. In 1761 he became Clerk of the House of Commons ; but resigned this office, after occupying it for six or seven years, in consequence of the effects of fatigue and late hours upon his health. Henceforth he devoted himself to learned and literary pursuits, and gave himself up to his beloved books. He was a man of varied and profound erudition. His knowledge of modern languages was very extensive ; and he was critically conversant with those

of Greece and Rome. Philology was his favourite study ; and he applied its principles, with much success, to critical questions connected with the text of our old English poets, particularly Chaucer and Shakspeare. He manifested no less acuteness in dealing with many recondite points of Greek criticism. In private life, he was equally distinguished by the generosity and kindness of his heart, and by the mildness and elegance of his manners. His taste was refined and fastidious, and his mental sagacity of a high order.

Such a man was justly entitled to the compliment of a dedication of the new edition of the *Miscellanea Critica*. To Mr. Burgess's request, that he would accept this compliment, he not only acceded, but placed also at his disposal various notes and observations upon Dawes, — the fruit of his own researches. Many of these were inserted in the new edition. The intercourse thus commenced, led on to correspondence and acquaintance, and finally terminated in cordial and mutual friendship. Mr. Tyrwhitt soon proved himself to be a friend of no ordinary value. He was so struck, on conversing with Mr. Burgess, with the extent of his learning, and with the simplicity and integrity of his heart, with his ardent zeal for mental improvement, and his candour in the avowal of any mistakes, or errors of judgment, with the mild suavity of his manners, and the manly independence of his principles, that he quickly became

affectionately interested in his success in life. He found, also, great delight in the interchange of opinion and sentiment with him, upon many interesting points arising out of their kindred studies. He, himself, was now advanced in life; and was capable, from his acknowledged wisdom and experience, of giving the most important practical counsel to his learned, but, as yet, inexperienced young friend; and finding that every hint of this description was gratefully received, he became to him, at length, a sort of Mentor.

He watched over, fostered, and encouraged his learned studies, and became the confidant of his literary schemes and projects. His friendly counsel was always at his command, his animating encouragement stimulated all his laudable undertakings, and, whenever he conceived that he had committed, or was about to commit, an error in judgment, he pointed it out to him with honest sincerity, and with equal delicacy. A remarkable instance of his kindness occurred soon after the commencement of their personal acquaintance, which produced so profound an impression upon the heart of Mr. Burgess, that, even in the latest periods of his life, he was wont to dwell upon it with the freshness of almost youthful gratitude. His pecuniary resources were narrow; and, finding his expenses at Oxford more considerable than his means warranted, he resolved, on principles of honourable independence, to tear himself from this

seat of the Muses, rather than contract debts which might prove embarrassing. His plan was, to take orders, and, in the retirement of a curacy, to prosecute his studies in conjunction with the performance of clerical duties. This resolution he communicated to Mr. Tyrwhitt, who replied, "No! you must on no account quit Oxford. You must be my curate there for the next two years."

The assistance thus delicately offered was most gratefully accepted; and, for about that space of time, he received from Mr. Tyrwhitt a pecuniary contribution amounting to the ordinary salary of a curate, for the express purpose of enabling him to retain his situation in the university, and of pursuing, at ease, his learned studies.

A selection of letters and extracts from letters, addressed to Mr. Burgess by this amiable and generous friend, shall now be placed before my readers. Those which refer to subjects of verbal criticism connected with Dawes's *Miscellanea Critica*, are omitted, either wholly or in part, as having special reference to that work, and as unsuited to the taste of general readers. But many are of a more popular nature, and are distinguished by fine sense and critical discrimination, united to a delicate playfulness and humour, which impart to them no common charm. Various letters from other learned correspondents are also interspersed. They have reference to the pursuits and studies of Mr. Burgess, and therefore tend to illustrate his bio-

graphy. It is justly remarked by Mr. Lockhart, in his *Life of Sir Walter Scott*, and he quotes Southey's *Life of Cowper* to the same effect, "that, from the style and tone of such letters, a man's character may often be gathered even more surely than from those written by himself *;" and this is particularly true in the case of a man like Mr. Burgess, of a very retiring and modest disposition. Many of the letters addressed to him at this period have been preserved, but very few of his own have survived, excepting those addressed to Mr. Tyrwhitt, and nearly all of these are elaborately critical. Some few, of a different nature, are introduced.

Two or three letters were exchanged between them before they became personally acquainted. They had reference to the forthcoming edition of Dawes, and to some notes upon the work, from the pen of Mr. Tyrwhitt, to be inserted in the Appendix.

Previously to the date of the following, Mr. Burgess had called on Mr. Tyrwhitt, and had left on his mind, as will appear, a most pleasing impression.

* *Life of Sir W. Scott*, vol. i. p. 158.

TO MR. BURGESS.

SIR,

THOUGH you seemed willing to allow me as much time as I should desire for drawing up my notes upon Dawes, I thought it best to dispatch them out of hand, lest a longer delay should lead you to expect something more considerable than I have to produce. I will beg the favour of you to read them over with attention, before you send them to the press, and to let me know if you observe any thing which you think wants to be corrected, or more clearly explained. As to style, I have been too little practised in writing Latin to attempt any elegance, but I should be sorry to break Priscian's head, or even to scratch him roughly; if, therefore, I have committed any such enormity, pray tell me of it. I must repeat my best thanks to you for the favour of your visit, and my regret that the shortness of your stay in town prevented me from seeing you again. It is a pleasure which I have very rarely experienced, to converse with one of your age who knows so much, and at the same time shows such an ingenuous and rational desire of learning more.

If at any time you should think that I can be of the least service to you, I desire you would apply to me freely, as you may be assured that I shall be

happy to take every opportunity of convincing you
that I am with real regard,

Dear Sir,

Your faithful Servant,

THOS. TYRWHITT.

Welbeck St., Nov. 8. 1779.

TO T. TYRWHITT, ESQ.

DEAR SIR,

I AM really at a loss to express my respect in terms equal to what my gratitude would dictate. So much condescension and politeness, with such sincerity, have convinced me that I had not idly formed an early attachment to your name. It is my singular happiness to prove, by experience, the justice of that attachment; though the friendship, I should rather say the favour of Mr. Tyrwhitt, was what I had as little reason to expect as merit to deserve. I am very much obliged for your remarks on Dawes, which I received last Tuesday, and I join in the thanks which I anticipate from the reader for the accurate learning which they contain.

[Then follow two long pages, chiefly composed of critical remarks and questions relative to Dawes.]

I cannot help mentioning a piece of University news, which I think will interest you. A scheme is much talked of, and is soon to be introduced into convocation, by which a fund is to be raised for the

purchasing of books for the Bodleian library, the defects of which we are now astonished should have been of so long continuance. The fund is to be raised principally from an increase of the matriculation fees, and an annual subscription from those who are entitled to the use of the Bodleian.

I remain, Sir,
with sincerest respect,
T. BURGESS.

C. C. C., Nov. 16. 1779.

TO T. TYRWHITT, ESQ.

DEAR SIR,

I KNOW not how to abstain from repeating my best thanks for the freedom of your censures, and the unreservedness of your friendly counsel; but am afraid to venture on a subject in which the warmth of gratitude might, perhaps, give to my expressions the colouring of compliment.

I should think myself unworthy of your friendship, and of the favour of your correspondence, if I did not mention, especially after your polite and flattering request, what perhaps, when reconsidered, you might wish in one instance to alter in the Latinity of your remarks.

[Then follows a passage in which Mr. Burgess proposes a slight change in the Latinity of a sentence in Mr. Tyrwhitt's notes upon Dawes; a suggestion, which, as he had not to do with an Archbishop of Grenada, but a most amiable and candid

critic, was received in the same spirit in which it was offered.]

You see, Sir, (he goes on to say,) how I have taken advantage of your complaisance to imitate your sincerity.

When I read your sentiments concerning the MS. Odyssey, I was quite convinced of the propriety of being silent on it.

I am happy to subscribe myself, dear Sir,

Your obliged and grateful Servant,

T. BURGESS.

C. C. C., Nov. 29. 1779.

The following letter is a literary curiosity, as coming from a very eminent scholar. The correspondence does not appear to have proceeded further.

TO MR. BURGESS.

SIR,

I SHOULD have answered your letter before, but have been much out of order for some time. I cannot give you any other information or intelligence concerning Mr. Dawes, than that I always esteemed him as a very ingenious man, and a man of considerable learning. He was quite a stranger to me. I am much pleased with your intended publication, and congratulate the University of Oxford on such a worthy young gentleman. There is one thing in Mr. Dawes's Miscellanea, p. 219., which I cannot help taking notice of, where he

has mistaken a passage of Euripid. Troad, for one of an Ionic poet, which I have given some account of in my Emendations on Suidas, i. p. 104. It is well worth your reading. I shall always be glad to hear from you, and wishing you success in your studies, am your

Most obedient humble Servant,

J. TOUP.

St. Martin's, Oct. 13. 1779.

In the year 1779 the subject for one of the Chancellor's Prizes at Oxford was, "On the affinity between poetry and painting." Mr. Burgess was among the competitors; but the present Lord Sidmouth, then Mr. Addington, bore away the palm. "My failure was a great disappointment to me," said the Bishop, reverting to this event in his latter days, "yet I can truly say I listened to Mr. Addington with the most sincere pleasure, while he publicly recited his successful essay; and I well remember how much I felt the effect which he imparted to it by his admirable voice and manner." His generous nature was, in fact, ever prompt to recognise, and to render homage to, rival excellence. Among his manuscripts there is a copy of his own essay on this occasion. It is fraught with learning and research, but the subject was less within the province of his own observation and experience than many which might have been selected.

TO MR. BURGESS.

DEAR SIR,

I HAVE had a very transient glimpse of Valchenaer's Theocritus ; but I had time to examine the passage which you pointed out to me, though to very little purpose, as he only observes Dawes rejicit.

I condole with you upon your misfortune that Perizonius lived before you. "Pereant qui ante nos nostra dixerunt *," was an exclamation of some angry critic upon a similar occasion.

Your etymology of *span new* I should have proposed myself, without much hesitation, if I had not been staggered by another phrase in common use of the same import ; viz. *spick* and *spom*, which seems to point to something different from *spinning*. The true etymology, whenever it is discovered, will be found, I am persuaded, applicable to both phrases.

I hope to have the pleasure of seeing you here when you come to town, and am in the mean time,

Dear Sir,

Your very faithful humble Servant,

T. T.

Welbeck Street, 25th March, 1780.

* "Perish those who have anticipated our observations."

TO MR. BURGESS.

DEAR SIR,

I AM greatly obliged to you for the trouble which you have taken in examining Stobæus, and for your description of the manuscripts, which was new to me.

I am glad I happened to mention Porphyry to you, as it has led you to read the *Ζητήματα*. He is certainly in the first class of the existing commentators on Homer.

I have received lately four plays of Euripides, from M. Brunck ; viz. Hecuba, Medea, Hippolytus, and Bacchæ. I understand that we are to expect nothing more from him till his Sophocles is published. He goes on to take much greater liberties with the text of his author than I can approve of. I have sometimes thought that it would not be an unsalutary law in the republic of criticism, if an editor were absolutely restrained from inserting any conjectures of his own in the text of his author. He might safely, perhaps, be intrusted with a liberty of inserting those of others. We are not apt to exceed on that side.

I shall hope to continue to hear from you at your leisure, and shall be very happy whenever I can find any way of being of the least use to you or your studies. Allow me to mention a little thing which has occurred to me. You intend to spend the vacation in the country, where perhaps

you may not be so well provided with books as you are at Oxford. Will you give me leave to make over to you a few useful, not splendid, Greek folios, to be added to your country library? You will, at least, I flatter myself, take this offer as it is meant by

Your sincere Friend,

T. T.

Welbeck Street, 31st May, 1780.

CHAP. V.

OBTAINS THE CHANCELLOR'S PRIZE.—EXTRACTS FROM
THE PRIZE ESSAY.—LORD MONBODDO.

1780 to 1781.

IN the year 1780, one of the Chancellor's prizes was adjudged to Mr. Burgess, for an Essay on the Study of Antiquities. Mr. Tyrwhitt refers to this event in the following letter : —

TO MR. BURGESS.

DEAR SIR,

I DID not intend to have written to you till I could send you notice of the departure of the books (by the frank acceptance of which you have obliged me very much); but I have been induced to alter my mind, by reading in the papers that one of the Chancellor's prizes for this year has been adjudged to you. Though distrustful, in general, of newspaper intelligence, I have a sort of inward persuasion that, in this case, they have told truth; and the warmth of my regard for you will not permit me to delay my congratulations till the fact can be better ascertained.

Having now my pen in hand, I will say a few words on some points in your last. As you will

give me no account of the Aristotle, I will tell you, that it is to be published next Saturday, at least so the editor has said, in a letter which I have seen, of his own writing, within this week.

You have seen much more of Lord Monboddo than I, who have only dined with him once, at the Archbishop of York's, where he did not open much of his philosophy, perhaps from the fault of his company. Mr. Harris's book I have long heard of. The subject, I should have thought, rather required a volume in folio, than a part only of a loosely printed octavo. However, I shall be glad to see it. I am always,

Dear Sir,

Yours very sincerely,

T. T.

June 26. 1780.

TO THE SAME.

DEAR SIR,

I HAVE at length dispatched to you the Greek folios of which I begged your acceptance, — Hesychius, Suidas, M. Pollux, Eustathius, Photius, and Athenæus; I wished to have added Stobæus, but I could not find a complete copy. As you are so fresh from the conversation of Lord Monboddo, I shall make no apology for obtruding a set of such rum gentry upon you.

I was happy to hear from yourself, that I had not been too credulous in the newspapers, when I

congratulated you upon your having obtained the Chancellor's prize. I shall be very glad to read your essay when you do me the favour to send it to me.

By your account of Dawes's MS., I should imagine that you are not likely to make much use of it. I will venture to suggest my private wishes, that nothing may be produced which would be disagreeable to Dr. Akenside, if he were now living. I had a considerable degree of intimacy with him for the last ten years of his life, and I consider him as *Ἄνδρα, τον ουδ' αινειν εστι κακοισι θεμις* much less should I like to see published a satire upon him, written by *Dawes in a passion*. But I dare say he is very safe in your hands.

I am to go out of town next Tuesday, for three weeks or a month. I have some thoughts of calling at Oxford in my return, but I am afraid not before you will have left it. Adieu, my dear Sir, and believe me always,

Yours very sincerely,

T. TYRWHITT.

Welbeck Street, 14th July, 1780.

TO THE SAME.

DEAR SIR,

I HAVE notice of a parcel from Mr. Brunck, but what it contains I know not, as it must perform quarantine before it can be delivered.

I shall be happy to read your epistle, whenever

you think proper to send it. But I hope you do not mean to impose upon future critics any necessity of following your example, and prefacing their lucubrations with verses.* How do you contrive to pursue, together, such different studies, criticism, poetry, etymology, Latin, Greek, and something which people spoke, or may be supposed to have spoken, before Latin and Greek?

I am obliged to you for your friend's imitations of Chaucer. After the reason which you have assigned for suppressing the tale, it would be impertinent to inquire further about it. As a friend of your friend, I must tell him, that there are some Chattertonianisms in his language which he must avoid in any future work, if he means to pass for Chaucer. A-propos to Chaucer, let me ask you what may seem an odd question, — whether you have got a copy of my edition of the *Canterbury Tales*? My reason is, that there are very few left, and if you have not got one already, I would reserve one for you, as the book is not likely to be reprinted, and I should wish to have a copy deposited in your hands.

I have just put out proposals for publishing, by subscription, two dissertations of the late Dr. Musgrave, one on the Grecian Mythology, and another on the Chronology of the Olympiads. He ordered them to be delivered to me, as I suppose, for this

* Alluding to an epistle in Latin verse in the manner of Horace, intended to have been prefixed to the edition of Dawes.

purpose. I am therefore trying to raise what money I can, in this way, for his family, who are in great want of assistance. As I hold myself bound to take off a certain number of subscriptions myself, I shall beg leave to set down your name in my list for a copy L.P., which I shall desire you to accept from me. If you can in any way promote the subscription, it will be an act of humanity.

I am, dear Sir,

Yours very sincerely,

T. TYRWHITT.

A second edition of Mr. Burgess's prize Essay upon the Study of Antiquities was quickly called for, and published, with additions. His general object in this essay was, to give just ideas of the light reflected upon history and chronology, and upon ancient arts and manners, by antiquarian researches; in particular, by the study of architecture and marbles, of coins and inscriptions, of old poetry and records. In the second part, he expatiated at considerable length upon the antiquities and the philosophy of language, and on the utility of etymological researches in the illustration of physics, metaphysics, and other sciences. This being a subject to which he had directed much attention, it is treated of at considerable length.

The Essay on Antiquities is the production of an elegant and ingenious mind, richly stored with classical images, and glowing with sensibility to the

sublime and the beautiful in nature and in art. The style, though in some parts incorrect, is in general nervous and elegant. The subject being popular, and different from those which subsequently employed the author's pen, a few extracts are here introduced as a specimen of the mode in which it is treated.

“ The mind of man, always active and inquisitive, seems seldom to exert itself with more pleasure than in retracing the memory of those ages which are past, and of those events and characters which are never to return. There is an involuntary attachment to that which is irrecoverably snatched from our presence, and removed beyond the reach of our hopes and wishes, which induces us to behold with a kind of religious awe the obscurest vestiges of antiquity.

“ But these sensations of the mind are then most powerful and poignant when they arise from the contemplation of places, once the scene of actions which decided the fate of empires, or rescued an oppressed people from slavery and superstition, or which were frequented by some of the few who have distinguished themselves from the great body of mankind, by the invention of arts which contribute to the use and ornament of life, or who stand foremost in the annals of science.”

After expatiating upon the inferences which may be drawn as to the customs and manners of nations from their progress in the arts and sciences, from

the peculiarities of their language and architecture, and from the nature of their laws and institutions, he touches, in the following passage, upon the light reflected on classical poetry by the study of ancient sculpture : —

“ The same advantage results to poetry from a careful examination of the remains of ancient sculpture. The images of the poets receive new life and spirit from a comparison with the works of kindred artists. Their conceptions seem to acquire beauties which before were unknown, a delicacy and grace which would otherwise have escaped the acutest judgment, and the most refined sensibility. After such a comparison, we see the whole of a poetic attitude or description with more enlightened eyes, purged, like those of Diomed, of the film too gross before to discover the fine texture of celestial forms. It is thus the reader of Virgil’s very affecting description feels the powers of his imagination enlarged after studying the Laocoon at Rome. And thus, in the flourishing days of Greece, the astonished spectator turned from the statue of Phidias to the awful and majestic Jupiter of Homer. By studying the works of the best masters, the imagination becomes conversant with images of beauty and grandeur, the combination of which enables the artist to approach nearer to the perfect ideal form than the most exact imitation of ordinary individual beauty. From the invaluable remains of antiquity, Michael Angelo derived the

excellence of many of his best performances. Raphael studied their noble simplicity and sedate grandeur of expression with the most diligent attention ; and, as he more correctly imitated the antique than his great contemporary, more successfully expressed its beauties.”

The following passages occur in the latter part of the Essay : — “ The investigation of monumental Antiquities contributes much to correct the misrepresentations and supply the deficiencies of history, as well as to illustrate the state of ancient manners of which they preserve so many striking images.

“ In surveying the proud monuments of feudal splendour and magnificence exhibited in the remains of ancient castles, the very genius of chivalry seems to present himself amidst the venerable ruins with a sternness and majesty of air and feature, which show what he once has been, and with a mixture of disdain for the degenerate posterity that robbed him of his honours. Amid such a scene, the manly exercises of knighthood recur to the imagination in their full pomp and solemnity ; while every patriot feeling beats at the remembrance of the generous virtues which were nursed in those schools of fortitude, honour, courtesy, and wit, the mansions of our ancient nobility.

“ The history of monasteries, and other religious houses, has afforded employment equal to the ardour of the most industrious antiquary. Nor can we sufficiently admire the indefatigable diligence and

extensive learning exerted in collecting the immense treasure of records contained in our monastic antiquities. Though the history of these institutions exhibits too many instances of licentiousness, indolence, and ignorance, yet we ought with gratitude to remember, that even while the inhabitants of the cloister were themselves, for the most part, lost to all good taste, they prevented the surrounding barbarism of those dark ages from entirely extinguishing the light of classical learning, and that to them was owing the preservation of the most valuable ancient authors, the various discoveries of which constitute so interesting a part in the history of learning.

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“ The study of antiquities, once so far removed from all the arts of elegance, is now become an attendant on the Muses, an handmaid to History, to Poetry, and Philosophy. From their united influence many are the advantages which have been derived to general knowledge. Much of that obscurity, particularly, which overspreads the first periods in the history of every nation, has been happily removed from our own by the diligence and sagacity of able antiquaries. What, indeed, may we not expect further from an age in which every part of science is advancing to perfection — in which History has attained a degree of excellence

unknown to any former period of English literature : and Poetry and Philosophy have gained new honours : and, lastly, in whose character *that* has so conspicuous a place, which is essential to the success of this study, an inquisitive curiosity, and love of truth."

Lord Monboddo has been mentioned as one of the correspondents of Mr. Burgess, and many of his letters have been preserved. Some of them are upon recondite metaphysical questions, which he discusses with much subtlety ; but they are treatises rather than letters, and quite unsuited to the object of these pages. Others, though tinged with the peculiar notions and opinions of their ingenious and learned, though often extravagant writer, are both curious and interesting, and refer so particularly to the studies of Mr. Burgess, that, like those of Mr. Tyrwhitt, they tend to illustrate this period of his life. Of these, therefore, a few will be introduced.

TO MR. BURGESS.

DEAR SIR,

BEFORE I left Edinburgh, I received two copies of the second edition of your Essay on the Study of Antiquities. One of them I gave — and, I hope, by your permission — to Mr. Dalzell, Professor of Greek in the university of Edinburgh, a very ingenious man, and very zealous in the study

of Greek learning. Since I came into the country I have had time to go through your work, which, I think, is much improved in the second edition. I am glad to find that you compose in the true ancient taste, and have not gone into that fashionable *short cut* of a style, first introduced by Sallust, and made worse by his imitator, Tacitus, who have been the model of French, and of a great deal of English writing, of late years. It is a style of writing that, I think, does not deserve the name of composition; and I would rather call it notes, or memorandums for composing. But, abrupt and disjointed as it is, I like it better than such composition as Mr. Gibbon's, loaded with epithets altogether improper for prose, and generally concluding his sentences with two substantives, and each with its attendant epithet. And I heard an English gentleman observe, what I believe may be true, that there is not a parenthesis in the whole book. Now, I hold that there is nothing contributes more to diversify a style properly, or to express a thing forcibly, than parentheses, properly used. The finest and best pattern of writing, I mean Homer, has used them very much; and the best poet and greatest writer we have in English, Milton, has both raised and varied his style by the use of them; one beautiful example of which I have given from his *Comus*, in the third volume of the "*Origin and Progress of Language*." I am glad to see that you are not averse to the use of them.

I see you have done me the honour frequently to mention me, and with much commendation. You speak of my system of the origin of the Greek language and that of Hemsturhusius being the same ; and it is true. But I assure you, that I no more copied from him or Lennep than they did from me. When I wrote my dissertation upon the subject, I had only heard, as I have said, that Hemsturhusius had some system of that kind ; but the account I got of it was so imperfect, that I could make nothing of it. He never published it himself, as far as I know ; and as to Lennep's work, it did not fall into my hands till about two years ago, nearly six years after that dissertation was printed ; and I am not sure (I have not the book by me) but that Lennep's work was printed after mine. Now, that being the case, it is an extraordinary coincidence and agreement of two men in the same system, who knew nothing of one another's opinions ; and, in that respect, is a very curious literary anecdote.

There is one thing concerning the Greek language in which you and I seem perfectly to agree, — that it is the most wonderful piece of art ever invented by mortal man, as far at least as we know ; for the Shanscrit language may, according to the account given of it, be as artificial, or more so, than the Greek. Even a barbarous language, such as I hold all European languages to be, compared with the Greek, is a great piece

of art. But, in the first place, the art in them is not near so great, as they have not the variety of flexion and termination, by which cases and tenses are formed ; nor even of articulation, which makes the Greek language the most various, and, at the same time, the most high sounding language in the world. And, secondly, we cannot carry back the art of any other language so far, nor deduce it, by a regular and orderly progression, from a few elementary sounds. But all other languages that I know, seem to consist of the cries of savages, broken, indeed, and distinguished by articulation ; to which, no doubt, an art of language has been applied, so as to form out of them the several parts of speech, and connect them by a lame and inartificial syntax.

There is the language of one author in Greek, of which you should make a particular study, as it may be said to be a language by itself, and unique, — such as is written by no other author ; and with more variety of flexion and termination, and greater beauty and pomp of sound than any other language in Greek. By this description, you will know that I mean the language of Homer, in which there is a variety of beauty that is not to be found in any other. That this is truly the fact, may be easily shown by a man so learned in the Greek language as you are. But it is a matter of curious inquiry, how it happens that the oldest language we have in Greek should be the most perfect.

In general, let me advise you to be very sparing in your censures of the ancients. When I was a young student, I was as much disposed, or more than you are, to find fault with the ancients, and I flattered myself I had detected great errors in them ; but now that I am near the age of seventy, I am come to this firm persuasion, that though we may know more of facts of natural history than they did, yet as to arts and sciences, and particularly as to the grammatical, rhetorical, and poetical arts, and as to logic and metaphysics, and even as to the philosophy of nature, our knowledge is quite contemptible compared with theirs. From this rule I think there is but one exception, and that is the astronomy of Sir Isaac Newton. But even the principles of that astronomy have been so laid down as to lead to downright materialism, and thus to disgrace one of the noblest discoveries in science that ever was made by a single man.

I will only further say a word concerning philosophy, and the highest kind of it, to which Aristotle has given the name of metaphysics. About this philosophy I hope you are chiefly employed, and that you will procure to the university of Oxford the glory of restoring ancient philosophy to Britain, and, indeed, I may say, to all Europe, where it has now been dead a century, and in place of it are come materialism and atheism. If you can contribute to this restoration, or rather the resurrection of philosophy, you will do great honour

both to yourself and to your university ; and I know some great men in London who will be as ready to give their countenance and assistance to you, as they have declared themselves ready to give it to Dr. Horsley, on account of the help he has given me to reconcile the principles of Sir Isaac Newton's astronomy with the genuine principles of theism.

Wishing you all success, both in your philological and philosophical inquiries, and hoping to hear from you soon, I ever am

Your most faithful humble Servant,

JAMES BURNETT.

Give my service to all my acquaintance in Oxford, who think it worth their while to inquire about me.

CHAP. VI.

LITERARY CORRESPONDENCE WITH LORD MONBODDO,
MR. TYRWHITT, AND DR. VINCENT.

1781.

THE progress of Mr. Burgess's literary life and occupations at Oxford are so graphically developed by the letters of Mr. Tyrwhitt, and by those of some few among his other correspondents, that we shall subjoin, with brief occasional comments, a further selection of them.

TO MR. BURGESS.

DEAR SIR,

YOU have indulged me in such a liberty, or rather licence, of criticism upon the communications with which you have occasionally favoured me, that I should deem myself unworthy of your present confidence if I did not use the same freedom in giving you my sentiments of your *Αναθημα*.

A Greek epigram is certainly an ornamentum ambitiosum; a sort of hors d'œuvre, which, if not very exquisite, had better be spared — poterat duci quia cœna sine isto. I conceive, therefore, the utmost severity of morose criticism can never be

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more properly exerted than in a matter of this kind. * * * *

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[After several critical remarks upon the epigram, and objections to particular words, Mr. T. adds:—]

I would not have you be offended or mortified with the number of them, as I scarcely remember to have read a modern Greek poem, from the time of Politian to the present, which was not equally open to censure.

I do not know that Bentley has any where, in any writing of his own, explained the doctrine of the digamma in general.

I am glad you continue your researches among the Bodleian MSS., but (begging your pardon) I should think you might give us something better from thence than a metaphrase of Homer. That it may afford some light to a few passages, is very possible ; but I am sure your time may be better employed than in publishing it at length.

I am always, dear Sir,

Yours very sincerely,

T. T.

Welbeck Street, Jan. —, 1781.

TO T. TYRWHITT, ESQ.

Odiham, Jan. 16.

DEAR SIR,

I AM greatly and sincerely obliged to you for your remarks on my Epigram, but was not aware

that I should have given you so much trouble. To confess the truth, I looked upon it with some degree of complacency, and began to have a more favourable opinion of the practicability of Greek composition, than Mr. Dawes, from his better experience, had. The mortification which so many errors — if pointed out by another person — might have occasioned, was entirely prevented by the real favour of your criticisms.

Your remark on the ill success of Greek composition from the time of Politian to the present is a *douceur* which I found little difficulty in admitting.

I am, dear Sir,
Your very obliged humble servant,
T. BURGESS.

LORD MONBODDO TO MR. BURGESS.

Monboddo, 27th Sept. 1781.

DEAR SIR,

I THANK you for your letter and your verses ; I cannot say with Horace,

————— *Carmina possumus*
Donare, et pretium dicere muneris ;

so I cannot repay you myself in kind ; but send you, inclosed, some verses of a lady in London, an acquaintance of mine, which I think very good. She is the widow of Commodore Walsingham,

lately lost ; and is by inheritance a wit and a poet ; for she is the daughter of Sir Charles Hanbury Williams. And, indeed, she is in every respect a very accomplished woman. The card with which she accompanied the verses is as well turned as any thing of the kind I ever saw ; but you are to remember that poets deal in fiction, or, at least, in very extravagant hyperboles.

But lest you should think that, because I cannot write verses, nobody in Scotland can, I send you, likewise, inclosed, a copy of verses that I think truly classical, written by a friend of mine at the bar in Scotland, Mr. M^cLaurin.

As to your verses, I must tell you freely, that I like the Latin very much better than the English. The Latin are an excellent imitation of Horace's familiar epistolary style ; for they are *sermoni propiora*, affecting nothing of the tumor and pomp of heroic verse which Horace could write too, and could rise even to a higher style of poetry, — I mean the Ode ; but he knew how to suit his style to his subject, and could practise his own rule —

Descriptas servare vices, operumque colores.

You have marked your age by a much more memorable event than the consulship of Lollius and Lepidus.

I think it not amiss that you should follow the advice once given to a young student,—

— *det primos versibus annos
Mæoniumque bibat felici pectore fontem.*

But attend to what follows, —

Mox et Socratico plenus grege, &c.

I would, therefore, have you use poetry only as the amusement of your youth, and apply your Greek learning to its proper use — the study of the Greek arts and sciences, and particularly the science of sciences, — I mean Philosophy, — in which you will find the principles of all arts and sciences, even of the popular arts, such as Poetry and Rhetoric, as Aristotle has very clearly shown. At the same time, you have no reason to regret the time that you have hitherto bestowed upon Philology, which is the best introduction to Philosophy, and does much better before it than to follow after it; for it was a fall of my friend, poor Mr. Harris, as he observed to me last time I saw him, to descend from Philosophy to Philology.

I have not had time yet to read much of the philological work you have sent me. In the Preface, I observe, you make very honourable mention of me, for which I thank you.

I am much pleased with what you say of the digamma. It is, I think, perfectly clear that the sound, if not the character, of the digamma was used by the Arcadians and Ænotores, who imported the Latin dialect into Latium. And it is clear, from the passage of the Halicarnassian, which you have quoted, and defended against a most audacious criticism of Dawes, that it was noted by the character *V* among the Latins; the sound of which,

as the Halicarnassian tells us, was that of the Greek diphthong *ou*, which I have no doubt was sounded something like our *W*.* I am further of opinion that it was used, in the days of Homer, both in the beginning and in the middle of words, in order to thicken the sound, and to prevent vowels from gaping upon one another. I have no doubt but the digamma had the effect of lengthening the preceding vowel, by thickening, and so retarding the pronunciation of the subsequent vowel; and in that way a good deal of Homer's metre is to be explained.

I am, very sincerely,
Your most obedient humble servant,
JAMES BURNETT.

TO MR. BURGESS.

DEAR SIR,

AFTER my shocking rudeness upon a former occasion, I little expected any further employment from you in the office of censor. But I find I have to do with a young man of parts and learning, who is, yet, really desirous of hearing advice. Where did you acquire this uncommon disposition? Not, surely, from your study of modern critics. However, as long as you condescend to consult me in any matter, I shall esteem it *οὐδὲ φίλιον οὐδὲ ὀσιον* † not to give you my opinion with freedom and sincerity.

* On this question, see the note, p. 14.

† Neither friendly nor equitable.

I suppose (though you do not expressly say so) that you have thoughts of printing the Latin verses at the head of your edition of Dawes? I believe I threw out, upon a former occasion, my general notion of the hazard attending hors d'œuvres of this kind. In the present case, what strikes me as particularly liable to misapprehension is, that you seem to consider the book as entirely your own. What would Dawes say to that? Exclusive of this point of legal discussion, — how far an editor acquires a property in the works of his author, — I have no objection to make to the plan and sentiments of your address, except, only, to that part in which you speak of yourself; modestly enough, indeed; but even that modesty, and the example of Horace (whose very words, as I recollect, you have almost transcribed), will scarcely, I doubt, completely justify you to that class of readers who are angry with honest Montaigne for having told them that he liked white wine better than red. The manner in which you have marked your *æra* is more poetical, I think, than Horace's naked appeal to the *Fasti*; but would you choose, in a calm philosophical discourse, to adopt the language of political invective? * Would you wish to make the war still more general and destructive, by setting the critics of all the world in arms against us; — Brunck, Villoison, &c. &c.? The remainder of

* Referring, probably, to some passage of the above description in the Latin poem alluded to.

your poem deserves a more serious acknowledgment from me. How far you meant to flatter me, you know best ; but your compliments are certainly such as I wish to deserve, and such as (from a friend and a poet) I think I might almost venture to receive without too much blushing.

I am always, dear Sir,

Yours very sincerely,

T. T.

Welbeck Street, 29th March, 1781.

The following letter from Mr. Tyrwhitt is in reply to one in which his young friend had gratefully adverted to the kind method which he had devised to enable him to continue at Oxford : —

DEAR SIR,

I AM really happy in being able to assist you in the prosecution of a plan which seems as agreeable to your inclination, as I am persuaded it is well calculated for the improvement of your talents. But do not over-rate your obligations (as you call them) to me, by supposing that I am quite disinterested in this transaction. While your chief residence is at Oxford, I shall hope to have the pleasure of seeing you oftener, or, at least, of corresponding with you more frequently, and with more satisfaction, upon the subject of our common studies, than if you were settled in any other place. These, I assure you, I consider as no small advantages, which I am

likely to derive from the plan which you have thought fit to adopt at my suggestion. But, where both parties are satisfied, it seems unnecessary to discuss minutely which has most reason for being so.

I am much obliged to you for your information with respect to the translations of Thucydides. It looks as if Sir Isaac's eye had been fascinated by the Latin, so as to prevent him from consulting the Greek.

Do you hear any thing of Mr. Toup's work upon Euripides? I had a letter, not long ago, from Mr. Brunck, in which, without naming Sophocles, he announces an edition of the XI plays and fragments of Aristophanes, of which the text is printed off.

*	*	*	*	*	*	*
*	*	*	*	*	*	*
*	*	*	*	*	*	*
*	*	*	*	*	*	*

—*A long series of verbal criticism on a passage in Homer is omitted, which concludes thus:—*

And so, while I only meant to fill two or three pages with innocent prate, I have stept into the abyss of antiquarian criticism. Help me out, if you can; or, at least, treat me with tenderness as a young etymologist, and as

Yours very faithfully,

T. TYRWHITT.

Welbeck Street, Oct. 30. 1781.

The edition of Dawes, as appears from the following letter, was published in the summer of 1781: —

TO MR. BURGESS.

DEAR SIR,

I SINCERELY congratulate you upon the conclusion of your labours, and (by anticipation) thank you for your intended present to me. It gives me pleasure to find that you reflect without dissatisfaction upon our first correspondence, and that my sincerity has, with you, atoned for my freedom. I am only sorry that you hope, a little doubtingly (with an if), for the continuance of my esteem. I have, certainly, more reason to doubt the permanence of your partial attachment. But I trust that the continuance of our correspondence (which you will allow me to solicit upon the present friendly footing) will convince us both that our mutual regard for each other is more likely to increase than diminish.

I am always, dear Sir,

Your very faithful servant,

T. T.

DR. VINCENT TO MR. BURGESS.

DEAR SIR,

I AM much obliged to you for your kind remembrance of me in your present of the new edition of

Dawes. It is a book I have ever valued, and shall have more reason to do so now, from the learning and accuracy of your observations. I hear — but I know not with what truth — that Dr. Bentley's Homer is passed into the hands of Mr. Cumberland: if so, it will be easy for you to obtain a sight of it, and I am well assured it will repay your curiosity. Should you come to London, I hope you will favour me with your company to eat a bit of mutton.

Believe me to be, with great respect,

Your most faithful servant,

W. VINCENT.

Dean's Yard, June 18. 1781.

TO T. TYRWHITT, ESQ.

C. C. C. Nov. 15th, 1781.

DEAR SIR,

I HAVE examined the MS. Commentary on Aristotle's Rhetoric, and am inclined to think that it differs very much from the printed copy.

[Then follow a long series of extracts in Greek from the MS., accompanied by remarks and criticisms.]

I am employed in printing a second edition of my Essay on Antiquities, with additions. When it is completed, I shall cry a truce to publication for some time.

As soon as I find myself at leisure, I mean to act upon a hint which you threw out the last

time I had the pleasure of being with you, respecting Homer and Plato: I mean to read Homer with Herodotus. I shall then give Homer a second reading with the Greek tragedians, to whom I shall unite some of the most comprehensible parts of Plato. But, previously to this, I shall go through one of our own historians, with Barrington on the Statutes, and Blackstone's Commentaries: I shall then take up Montesquieu, as a prelude to a superficial course of the history of modern Europe. I think of choosing Hume, with proper cautions with regard to particular facts: which are, perhaps, sufficiently pointed out by Dr. Towers. I shall be glad if you approve of the preceding plan, and shall be obliged for any further hint on the subject.

I am, dear Sir, &c.,

T. BURGESS.

TO MR. BURGESS.

DEAR SIR,

As you mention a purpose of going into Hampshire for the first week in December, I am a little doubtful whether this will catch you at Oxford; however, I will risk it.

I am persuaded you will find the plan of reading which you have laid down for yourself, answer very well; — Homer is the great source of prose, as well as verse. When you come down in your

course to Euripides, it would be not unpleasant, I should think, or unuseful, to join to him Aristophanes, and the histories of Thucydides and Xenophon. Those four authors reflect much light one upon another. From them you may proceed to Plato and Demosthenes; and, afterwards, as your inclinations may lead you.

As your plan is for an abridgment of English history, I should think that Hume, with the cautions of which you seem to be aware, would answer your purpose. The books which you propose to read with him are very informing; but I should doubt whether to go through them with proper attention would not require more time than you might, perhaps, find it expedient at present to give up to them.

I do not remember to have read of any altars erected to a god of eating by the ancients. If our northern nations have addicted themselves to that worship, I fear we shall have no more metaphysics. Such poetry as Mr. M——'s, I think, might be composed after a good dinner.

Yours very sincerely,

T. T.

Welbeck Street, Nov. 21. 1781.

NOTE TO CHAP. VI.

THE following letter from Dr. Vincent, upon the style of Homer, and on the nature and uses of the digamma, is introduced in the form of a note, because, though full of interest to scholars, it might, perhaps, be deemed out of place in the text by general readers.

Dean's Yard, March 7. 1781.

SIR,

You are so much better informed upon the subject of the digamma, than myself, that it would little become me to offer any opinion upon your general system, which I think very complete; some few particulars you may, perhaps, not think impertinent.

And, first, in regard to Homer's dialects, I entirely agree with you in thinking it the poetic dialect of his age. What words occur that are not *strictly* conformable to this, is impossible for us now to determine;—but I conceive many of this sort to exist—introduced, 1. for their peculiar aptness; 2. their lofty sound; 3. their application; 4. their air of antiquity;—instances of these occur in all our best English poets; and in none more than Shakspeare, Spenser, and Milton.

To imagine that Homer, according to the vulgar error of grammarians (vide tractatum per Plutarchum ap. Maittaire), used all dialects indiscriminately, or any dialect that assisted his measure, is imputing to him a poverty of expression, or want of versification, which every line gives the lie to; for if there ever was a poet whose words flowed into verse, or, if I may say so, jumped into their places of their own accord, such is the versification of Homer: here stands the great difference between him and all his translators; not that we can impute blame to them, — for the nature of translation itself renders the attempt almost impossible, — but the existence of this difference is undeniable. Read the fine simile at the end of the eighth book, in Pope; beautifully paraphrased as it is, you discover a labour, a research, a *curiosity* of numbers and expression derived from consummate art,—while the plain simplicity of beauty flows from Homer with as natural ease as if he had uttered every word with the rapidity of the Italian *improvisatori*.

To impute to such a poet as this the want of licentious dialects, to eke out his versification, is grafting his condemnation upon our own ignorance;—I would as soon believe it, as believe Mr. Wood,

when he asserts that letters were not in use when Homer wrote. A language abounding in compound harmony, elegance, and precision of the most exquisite kind, was never formed, or can be formed, by mere oral use;—images sublime and poetical in a great degree, may be the produce of great minds and strong conceptions in the most unlettered age; but to clothe these in harmonious numbers, dignified expression, and precise language, in such a period of arts and manners, is impossible. When people who assert this, produce Fingal for an instance, they assert without proof;—but (setting Fingal aside as dubious authority) if we examine the beautiful odes Mr. Gray has versified from the Latin translation of Olaus; would Mr. Gray, himself, assert the elegance of language in those Runio fragments? Poetical ideas they doubtless contain; and so do the harshest numbers of Chaucer;—translate Chaucer into Latin, and let a Metastasio translate the Latin, would not the images flow in all the elegance of Italian harmony? But this is not the case with Homer; for, in the most refined ages of Greece, he was still looked upon as a model of language, harmony, and numbers: and with every disadvantage he must now labour under, from our ignorance of pronunciation, &c., no one can read his works over a second time, without feeling this, and acknowledging it in the fullest extent.

The conclusion from all this must be, that, as Homer stood in need of no paltry expedients, he certainly made use of none, but used that language which was the language of the age or country he lived in. The fashionable language varied with the age. In Homer's days it was what he wrote; in Herodotus's it was Ionic; and therefore Herodotus, though a Dorian by birth (for Halicarnassus was a Dorian colony, Herod. lib. 2. p. 191. Ed. Wag.), compiled his history in it. In after times, when the writers of Athens were as pre-eminent as the power of her arms, all was Attic.

The dialects of the Greek language are originally only two,—the Doric and Ionic. How the difference of these arose, or what was the original distinction between Dorians and Ionians, does not appear with sufficient precision in history to determine upon; but they were so clearly and radically different, as to cause a degree of difficulty and obscurity respectively (vide Maittaire, page 6. *Introd. δυσωνυτος*). The Attic is, in reality, not a distinct dialect from the Ionic, but a peculiar mode of speaking and writing in that one city, which was the head of the Ionians: but if we choose to call this mode of speaking a dialect, we ought to make a dialect for every separate state of Greece (vide Maittaire, page 3. *Introd.*), for there were different modes of speaking peculiar to every one, as will appear from consulting the decrees of the cities in Demosthenes's Oration on the Crown; the Ode of Sappho; the Decree of

the Lacedemonians against Timotheus ; the Cretan marble in Pri-deaux, and a thousand others (vide Maittaire, page 262. et seq.).

Dr. Bentley has very justly observed, from Dionysius Halicarnassensis, that the old Attic and the Ionic were nearly the same ; doubtless they were exactly the same, and continued so in every point, except the contraction and resolution of the vowels : and this is the only characteristic of distinction between them that can be depended on ; all the others, upon a nice scrutiny, I conceive would be found promiscuous.

If this point was once fairly proved, which I think it easily might, and the Ionic and Attic shown to be one dialect, would not the whole argument about the variety of Homer's dialects drop to the ground of itself ? for the Doricisms in Homer are few, perhaps none, but what were common to the poetic language in general ; nor are they ever of that kind which cause the obscurity and perplexity of that dialect.

The only difficulty, Sir, that you would start here is, that if we make Homer a mere Ionic, we take away from him the use of the digamma, because that is supposed to be merely Æolic, and the Æolic is only a branch of the Doric. That Homer was an Æolian, I think the authority you produce incontrovertible ; but, because he was an Æolian, he should therefore write in the Æolic dialect, is no more a consequence than that Herodotus, who was a Dorian, should necessarily write in the Doric.

Neither does it follow that Homer used the digamma merely because he was an Æolian, *for it will be found that the digamma was used promiscuously in the early ages of the Greek language.* Dionysius Halicarnassensis, as quoted by Maittaire, page 159., says that the prefixing την ε συλλαβην ἐνι στοιχείῳ γραφομένην (F scilicet) συνηθες ἦν τοῖς ἀρχαίοις Ἑλλήσιν. (I have never seen Forster's Treatise, but suppose, when Dawes rejects the authority of Dionysius, he does not sufficiently consider the melting of ε ou—oo, into w in English.)

That Homer used the digamma,—that is, that it was in use in his age, and the language he wrote, — I think may be established beyond all contradiction. Dr. Bentley, by applying it to solve the difficulties of Homeric quantities, and relieve the ear from the ungrateful sound of naked vowels, upon the whole, bids fairest to establish both its use and authority ; and though I entirely agree with you, that this may now be impossible to be reinstated with the general consent of all critics on every separate and individual word, yet, to all who are admirers of Homer, every removal of an imperfection is a satisfaction and a triumph.

Still there is nothing more difficult than to establish the genuine sound of letters in a dead language. The very vowels themselves are very dubious and confused. Our English vowels correspond

not with the vowels of any of our neighbours on the Continent, nor do theirs with each other. If I may be allowed the expression, they graduate on a different scale.

		1	2	3	4	5	
French	.	.	<i>au</i>	<i>a</i>	<i>e</i>	<i>o</i>	<i>oo</i> = good.
English	.	.	<i>a</i>	<i>e</i>	<i>i</i>	<i>o</i>	<i>u</i>
Italian	.	.	<i>ah</i>	<i>a</i>	<i>e</i>	<i>o</i>	<i>oo</i>

The French have no sound of our long *i* (kind) in their whole language; observe their pronunciation of the word *invincible*. I am not skilled enough in the Italian to assert it, but I think it is the same with them. This, with the variety of pronunciation of each vowel in every language respectively, the distinction into long and short, broad and narrow, grave and acute, produces such an infinity of difficulties in treating even of living languages, that where the same occur in a dead one, it is almost impossible to reconcile them, or lay down any general system that shall find the concurrence of critics and grammarians.

In regard to the digamma, all this is multiplied ad infinitum. The letter itself, the use of it, and disuse of the sound, the manner of its affecting quantities, are all disputable points. You will see all this difficulty in its full extent, by referring once more to Priscian, *De numero literarum apud veteres*, Putschii, page 541., which, in many particulars, militates against Gataker de bivo-calibus.

And, from these premises, I do most entirely agree with you in all you assert at the close of your 417th and 418th pages.

And now, Sir, sincerely wishing you all success in your researches and publication, I conclude myself

Your most humble servant,

W. VINCENT.

CHAP. VII.

APPOINTED TUTOR OF CORPUS.—HIS COLLEGE FRIENDS
AND ASSOCIATES.

1782 to 1788.

IN the summer of 1782, Mr. Burgess was appointed tutor of Corpus, and held the office till the year 1791.

Though his studious habits and retiring disposition prevented his mingling much in general society at Oxford, there was a select set of literary men, including several Wickamites, with whom he lived on terms of intimacy, and to whom he was endeared by the same pleasing and attractive qualities both of head and heart which distinguished him in after life. Of these, nearly all have paid the debt of nature, but among the few that survive, those whom the author has had the privilege of consulting, either personally or through friends, bear their united testimony to his superior talents and amiable qualities. Among these may be enumerated the Reverend Dr. Routh, the present learned and venerable President of Magdalen College, Oxford; the Reverend Gilbert Burringdon, a Prebendary of Exeter; and the Reverend Mr. Putt, of Combe, near Honiton, Devon. The latter

thus describes him in a letter to his friend, the late Reverend Francis Huysh, written in the year 1837 : —

“Mr. Burgess was of rather longer standing at College than myself. From my first acquaintance with him, I perceived that he was indefatigable in the pursuit of literature, — more especially in the study of the Greek language. He had a pleasing person, simple, unaffected manners, was truly amiable, and universally beloved. He was as social as a life devoted to study could allow him to be. In short, he was, in every respect, among the most exemplary Academics of his time. I cannot express how gratified I feel at having once again met him at your house and my own.”

With Dr. Routh, for whom he felt the highest esteem, he kept up a literary correspondence to the end of his life. In a conversation with which the author was honoured by that eminent individual in the spring of 1837, he described his old friend as wedded from his youth to studious habits and pursuits, but as a most welcome and agreeable companion whenever he allowed himself to indulge in the pleasures of social intercourse.* He is described by another of his contemporaries as wearing on his fine features, as he paced the streets of Oxford, “the pale cast of thought;” and as having,

* Dr. Routh alludes to the Bishop in the following terms, in his *Reliq. Sac.* vol. i. p. 139. “Thomas Burgessius, vir etiam apud exteras gentes eruditionis laude insignis, nunc episcopus Menevensis dignissimus.”

in youth, been, in person and manner, more like what he was in advanced life, than is often the case.

About this time, one of his favourite schemes was the publication of a quarterly Classical Journal, of which he was to undertake the editorial part. The nature of the project will be fully illustrated by the following letter from Mr. Tyrwhitt,—which, at the same time, forcibly proves what a wise Mentor he continued to possess in that gentleman.

DEAR SIR,

THOUGH, upon the first reading of your project, I thought of it as I do now, I did not choose to make an immediate declaration of my sentiments to you, for fear you should imagine that I had not given it all the attention which you had a right to expect from a friend to whom you had imparted so confidential a communication. To say the truth in a few words, I apprehend that your plan is not likely to answer either in point of reputation or profit, at the same time that it must necessarily engross your whole attention, and preclude the advances which you would otherwise make in more useful studies. With respect to this last point, I believe any one, who knows what the life of a journalist is, will tell you, that it is as laborious as that of a galley slave, and as closely confined within a very narrow circle of labour. His trials are literally “never ending, still beginning.” While he is copying or extracting one piece of nonsense,

he has the satisfaction to see a long succession of new nonsense springing up, and demanding the same kind office.

That no reputation can be derived from such an employment, I think is pretty evident : on the contrary, it is much to be feared that the hurry in which the journalist is obliged to do his business, will often lead him into gross and ridiculous mistakes ; not to mention the danger, from the same source, of his acquiring a habit of slovenly, inaccurate composition. I shall say little upon the article of profit, as I cannot suppose that it is a principal object with you. That some of the established literary journals are very profitable to the booksellers, who are proprietors of them, I can easily believe ; but whether it be practicable for the author to secure any considerable profit to himself, I much doubt. But, on this head, Daniel Prince can give a better opinion than I can. I do not think that the difference between your proposed publication and the subsisting journals is likely to make it more generally saleable. The taste for *Anecdota Græca et Latina* is far from universal ; and the English part (to which you have assigned a large space) will, I fear, be still less attractive. You will pardon me, I hope, for smiling, when I read in your bill of fare, *Poems of Lydgate and Collations of Robert of Gloucester, &c.* ; but I should be seriously concerned to see you engaged in any un-

dertaking, in which most of your time was to be thrown away upon such barren objects. I have found reason to suspect, lately, that the fragment of Nicetas (supposed to be unpublished) has been published in the Paris edition of that author among the Byzantine Historians. When you have an opportunity, I wish you would look into that matter.

I am, dear Sir,

Yours very faithfully,

T. T.

Welbeck Street, Feb. 3. 1783.

DEAR SIR,

I AM happy to find that we are agreed upon the subject of your last. I was convinced that the project was a sudden thought, which might have been safely left to die away of itself; but, as you asked my opinion, I thought myself bound to give it with the sincerity and openness of a friend. There is something so ingenuous in your manner of asking and receiving advice, that I have almost persuaded myself that you would be glad at any time to hear my real opinion, even if it should be different from your own. If I am wrong, give me a hint, that I may mend my manners.

But how have I deserved, by endeavouring to keep you out of a scrape, that you should wish to involve me in a worse? An edition of the Poetics is no light matter; but leaving that *Θεων εν γουνασι*,

I must beg you to excuse me for having been a little dilatory in answering your last.

Yours very sincerely,

T. T.

Welbeck Street, March 17. 1783.

In the spring of 1783, Mr. Burgess became a fellow of Corpus.

The following letter refers to an unsuccessful canvass which he made for the Greek Professorship.

TO T. TYRWHITT, ESQ.

Oxford, May 7. 1783.

DEAR SIR,

THE business of tuition has so much increased upon my hands this term, by the addition of five new pupils, — three of them scholars, and two gentlemen commoners, — that my time is more than ever occupied.

Since the receipt of your last favour, I have had an opportunity of showing the Dean of Christchurch a specimen of my Logical collection. In a very friendly conversation, he dropped some hints which I shall certainly make use of. He very much approved the design of collecting the fragments of Archytas. I have written a letter to M. Valckenaer, to acquaint him with my intention.

He will probably be able to assist the collection a good deal, should he have dropped his intention of publishing the *Reliquiæ Pythagoricæ*.

Though my late canvass was without success, — and, indeed, from the beginning I was not very sanguine in my expectations, — yet the prospect of an event, which was not impossible, and the consequent lectures, gave a bias to my thoughts and reading, which I have found difficult to interrupt, even in the midst of my present college business, which has no great connection with poetry or criticism. In short, I have been reading the *Poetics* of Aristotle, with much more pleasure, I am sure, than I ever did before. I shall make no scruple to trouble you with a few conjectural emendations of the text, out of a great many, which have occurred to me.

Mr. Randolph's grace passed last Thursday for his Doctor's degree, but not without considerable opposition, which I do not hesitate to call envious and illiberal.

I expect soon, from Paris, a collation of the four manuscripts of the *Poetics*, which I hope to have the pleasure of bringing with me when I come to town.

Yesterday was the day of ordination ; but I have not yet the honour of the new title you were so good as to inquire about. My attention was much withdrawn from that object by the business of my

late canvass. I shall be better able to prepare for examination against another time.

I am, dear Sir,
Your very obliged humble servant,
T. BURGESS.

TO MR. BURGESS.

Welbeck Street, Sept. 6. 1783.

DEAR SIR,

I HAD apprehensions, as well as you, that Mr. W. Jackson, or some other Christchurch man, would be a candidate for the Greek Professorship; but the reason why I never mentioned it to you was, that I did not see the least possibility of being able to assist you in the pursuit of it. Lord North will probably dispose of it. If you have any channel of application which you would wish to try, I could easily rid you of your embarrassment with respect to delicacy, by inquiring of the Dean, whether his brother is a candidate or not. I rather believe he is not.

I am (in haste),
Yours sincerely,
T. T.

LORD MONBODDO TO MR. BURGESS.

Edinburgh, Jan. 31. 1783.

DEAR SIR,

I THINK myself exceedingly obliged to you for the trouble you have taken to make so diligent an

inquiry concerning *Peter the Wild Boy*. As there is nothing I love so much as knowledge, you could hardly have obliged me more ; and I am glad to find that, at the same time, you have gratified your own curiosity,—which, I see, rises to higher objects than that of those who call themselves Philosophers in this age. These gentlemen are very curious about the Natural History of Plants and Animals, even of the lowest kind ; but the Natural History of their own species has no charms at all for them : and yet I maintain that, without knowing the Natural History of Man,—that is, what sort of animal he is in his natural state,—it is impossible to have any true knowledge of the Philosophy of Man, which, like every other philosophy, ought to be deduced from facts. I will venture to affirm that, by your visit to Peter, you have enlarged your ideas of our species, and acquired a truer knowledge of it than is to be acquired from all the modern books put together, that have been written upon the subject. The people that have not those enlarged views of the species, and cannot conceive the progress of man from a mere animal to an intellectual creature, will not believe but that Peter is an idiot. But this opinion, I think, one half of the facts you have related, are sufficient to confute. And if a man has studied so much of the nature of language, as to know that articulation is the most difficult art among men, he will not be surprised that a savage, who never

practised articulation till he was fifteen years of age, should have learned so little of it as Peter has done ; though, from what you told me, his vocabulary is much larger than I thought it had been.

The next thing to be inquired concerning him, and which is still of greater importance, is to know the state he was in when he was caught ; for this we have nothing, at present, but the information of newspapers, which I have collected, and which all agree in this, — that, in the year 1725, he was caught in a wood in Hanover, called Hamelin, going on all four, and feeding on whatever he could get in the woods ; and particularly they mention the leaves and bark of trees : and what you have heard concerning his way of subsisting in his travels, when he ran away, so far confirms this account of his diet in the woods. Sir Joseph Banks, at my desire, has applied to a Hanoverian Baron, whom he names, to collect all the accounts that can be got of him in that country. His going upon all four, any more than his feeding upon wild fruits, needs no confirmation with me ; as I hold it is impossible he could have walked otherwise, if he was exposed before he had learned to walk erect : and, accordingly, all the solitary savages that have been found in different parts of Europe, in the several centuries before this, of whom I have given an account in the first volume of the “Origin of Language,” were all quadrupeds.

But this, as well as a man's subsisting upon vegetables not prepared by fire, must appear incredible to those whose notions of the human species are so confined, as to believe that man was always in the state we now see him in at present in Europe.

I am sorry that you can hear no more of the gentleman from Africa, who knew something of the orang-outang. He resembles very much what Peter was; only he is in a stage of human nature a little farther advanced,—for he walks upright, uses a stick for a weapon, builds huts, and lives in some kind of society; and, being born of parents that have been wild since the beginning of the world, he is very much stronger and bigger than Peter ever was, who certainly is come of parents such as we are,—but being exposed very early, and leading a savage life till he was fifteen, I do not wonder at what you tell me of his being so much stronger and nimbler than the men of this country.

I am glad to hear that Peter has not employed your thoughts so much, but that both your metaphysics and philology go on. Your *Chrestomathia Philosophica* will be of admirable use to those who desire to study the ancient philosophy in good earnest. The *Isagoge* of Porphyry was intended, as the title denotes, for an introduction to philosophy; but you should publish along with it *Ammonius Hermeias's* Commentary upon it. These two, diligently studied, will be sufficient to give a lad some general idea of logic, which is the found-

ation of all philosophy ; for without logic there is no philosophy.

You have my leave to send to Mr. Gebelen what I have written upon the Pyramids of Egypt ; though I doubt he is not so much a Greek scholar as to profit by it. I have dipped but little into his book ; but, from what I have seen of it, I would not advise you to bestow much time upon it ; for it appears to me to be a perfect dream, — and, I think, the dream of a sick man. You will be much better employed in speculating upon the origin and formation of the Greek language ; but I would have you keep to the language, and its grammatical structure, and not seek in it what you certainly will not find, — I mean philosophy. I have not got from Mr. Caddel the packet you mention ; but, as he is careful, I suppose it will come.

I shall be glad to hear from you as often as is convenient ; in the mean time I am, with great regard and esteem,

Your obliged and faithful humble servant,

JAMES BURNETT.

THE SAME TO THE SAME.

DEAR SIR,

I HAD the favour of your letter, and your packet by Mr. Horner, whom I have not seen, but have desired to inquire after him. I am glad to hear that you have been so busy, though unsuccessfully,

in the matter of the Poetical Professorship, in which I learn, with pleasure, that Dr. Jackson stood by you. I beg you would offer my best compliments to him. You need not, I think, doubt of academical preferment, if you continue as zealous as you seem to be in promoting Greek learning and Greek philosophy. I approve much of your Chrestomathia, which you have begun, very properly, with Porphyry's Introduction ; — an Introduction, as I think, not only to Aristotle's Categories, but to all philosophy. What you have sent me of it is, I think, very well and very accurately printed. He is an author whom it is a pleasure to read for the style, which is both elegant and accurately philosophical ; and it will instruct the young student, more than any thing I know, in the language of ancient philosophy, which a man may be a very good Greek scholar, and yet not understand ; though I think he will be the better Greek scholar for understanding it, as I have shown in some of my notes, particularly in one of them, where I have corrected a very improper translation in a very important passage in the beginning of St. John's Gospel, where the doctrine of the Trinity is laid down, — which, by the leave or without the leave of Dr. Priestley, I think a fundamental doctrine of Christianity. In this work of yours, I think you should collect all the Locrian Remnants, as Milton calls them ; not only those that are to be collected from Simplicius, and other commentators upon

Aristotle, and which have never been published by themselves, but also those which have been already published by Gale in his *Opuscula Mythologica*, — a book that is become rare, and, I believe, almost out of print; for be assured you have, in those fragments, the substance of all the philosophy of Plato and Aristotle, which certainly came from the Pythagorean school, as certainly as that school came from Egypt, — not from Tartary or Siberia, as a late French dreamer, whose book I have seen, would persuade us. You take the true way to restore the ancient philosophy, by publishing such valuable remains of it; for the greatest merit both of Mr. Harris's work and mine, is introducing the young student of philosophy to an acquaintance with such authors. In the publication of them you will find abundance of work for your acumen and criticism, as I have shown in some of my notes.

I shall print, with your permission, the account you sent me of the wild boy, by way of Appendix to the volume which I have now in hand; and I shall add something further, in the same Appendix, about the orang-outang, whom I consider as a man of the same kind with Peter, but something more advanced in the arts of civility, — therefore more docile, and more intelligent.

I am ever, with great regard and esteem,

Your most faithful and

obedient humble servant,

JAMES BURNETT.

Edinburgh, Nov. 2. 1783.

CHAP. VIII.

TAKES ORDERS.—CORRESPONDENCE WITH MR. WINDHAM.—MR. ROBERTS'S DESCRIPTION OF HIS PURSUITS, ETC. AT OXFORD.

1784.

THE preceding pages have placed Mr. Burgess before my readers as an eminent scholar, and as standing deservedly high in the esteem and affection of his contemporaries. They are henceforth to view him as discharging the sacred functions of the clerical office. He was ordained both to deacon's and to priest's orders in the year 1784, by Dr. Cornwall, Bishop of Winchester.

When he was in his seventy-ninth year, circumstances led the author, in the course of an interesting conversation he had with the Bishop on the subject of his ordination, to inquire how far his actuating motives on that occasion corresponded with the high and holy tenor of his ordination vows. This question came home to the feelings of one whose views of the object and end of the Christian ministry were truly elevated; and who, in examining candidates for orders, was in the habit of probing not only their proficiency in learning, but their inspiring motives, and the depth and sincerity of their

personal piety. His reply was to the following effect : — “ At the time to which you refer, I was full of that ambition for literary distinction natural to a young scholar circumstanced as I was ; but, after I had taken orders, and turned my attention to sacred studies, I gradually imbibed deep and serious views of Divine Truth.” At, or soon after, this time, he devoted himself with much assiduity to the study of Hebrew.

Among his correspondents in 1784 and 1785, was the Right Honourable William Windham, eminent both as a statesman and a scholar. He delighted in the society and the studies of Oxford, and occasionally spent a few days there. The following letter, referring to his feelings upon the death of Dr. Johnson, will be read with interest : —

DEAR SIR,

HAVING seen in the Almanack, just now, that the Oxford term ends to-day, I will write you a few lines in haste, rather than increase my risk of being too late by the delay of another post. It is difficult for me to begin a letter to you at this moment, without saying a word on the melancholy event of Dr. Johnson's death, which casts a darker gloom over my mind, than I was prepared for. I must despatch, however, what is the immediate occasion of my writing, and inform you that I have seen, lately, Nicolaides, who is disposed to listen to the overtures I made to him ; and upon receiving, at

any time, a summons from you, will come down by way of experiment. Some suspicion has got into my mind, that he is not a pleasant man to deal with ; but, even if that should be true, your intercourse with him may be so managed, as that his discontents should affect no one but himself. Should you come to London this vacation, I hope you will let me have the pleasure of seeing you. If you can come by Monday next, you may pay your last tribute to genius and virtue, by attending the mournful train of Dr. Johnson's friends to Westminster Abbey. Pray tell this to Crofts.

Yours most sincerely,

W. WINDHAM.

Hill Street, Dec. 17. 1784.]

THE SAME TO THE SAME.

DEAR SIR,

YOUR curiosity about Sadler should not have remained so long unsatisfied, so far as it is in my power to satisfy it, if my absence from town for these last two days had not occasioned a delay in the receipt of your letter. Sadler, after working night and day, got his balloon finished a day or two ago, and is to return from Dover to-morrow, whither he has been to make some necessary arrangements to fetch it. I have procured him permission to share with Blanchard the use of Dover Castle ; but I conceive it will be more desirable

for him, with the assistance of another letter which I got for him, to provide some private place. After all his exertions, I fear Blanchard will have had too much the start, and the last stroke be added to the disgrace of this country on the subject of balloons, by a foreigner being the first person to cross the Channel. When I have seen him to-morrow, which I expect to do, I will write to you again.

Yours, with great truth,

W. WINDHAM.

Hill Street, Dec. 23. 1784.

THE SAME TO THE SAME.

Fellrigg, June 9.

DEAR SIR,

I THOUGHT myself very unlucky on hearing from my servant how nearly I had missed the pleasure of seeing you. The account contained in your letter is a very obliging instance of your attention, and gives me a prospect of executing my friend's wishes in a manner more satisfactory than I could have ventured to promise myself.

I write this from my own house, whither I am come for a fortnight, to enjoy fresh air and leisure ; and shall then return to town for about a fortnight longer, previously to a journey I am to make, this summer, to Scotland, in company with Mr. Burke. Should you be passing through London at the time, I hope I may have the good fortune to meet you : I must not promise myself any thing so good, as

that Lord Monboddo will prevail upon you to make this your summer, also, for visiting Scotland. By the way, the Monthly Review has, as you have probably seen, fallen upon his last volume with more rancour than any thing in a work of that nature can possibly call for, or than the general respectability of his character can by any means warrant. It seems to be dictated by the very spirit that manifests itself sometimes in your common room, though it has not yet quite gone the length of wishing that the author might be put to death. I am sorry that such illiberal things should be said of a character in many points highly respectable ; and I am more sorry to observe of most of them (in confidence) non potuisse refelli. One must confess, that of the greater part of this work, the unlucky term chosen by the reviewers — *Anilities* — is very descriptive.

A day or two ago, before I left town, I found Mr. Winstanley had done me the favour to call upon me ; let me beg of you to make my compliments to him, and to explain the reason of my not calling upon him. When I return to town, I will let you know more upon the American matter, about which you may possibly receive a letter, in the meanwhile, from my friend Mr. Grymes. Believe me to be, with great truth,

Your obedient and faithful

Friend and servant,

W. WINDHAM.

During the summer of 1785, Mr. Burgess visited Holland, principally for objects of classical research. The only trace which I have discovered of his proceedings while there is contained in the following extract from one of Mr. Tyrwhitt's letters, dated 26th of November, 1785 : —

“ Of literary transactions in other parts of the world, I have not heard any thing for some time. I suppose we shall have Mr. Brunck's Sophocles about Easter. The most promising work of which I have any expectation is the *Physica et Ethica* of Stobæus, by a scholar of Heyne's, from some MSS. in Spain, probably those of which you saw copies at Leyden. Have you heard from Holland lately? I had an opportunity very lately of sending a copy of Isæus to Ruhnken, Wyttenbach, and Santen, who sent me some poems of his ; I forget whether by you, or through Maty.”

In the following letter Mr. Tyrwhitt amuses himself with the proofs furnished by a pamphlet of Villoison's, of the diffusion of his friend's fame on the Continent.

Welbeck Street, May 11. 1784.

DEAR SIR,

I HAVE, at length, received the *Epistolæ Viniarienses*, a pamphlet of 120 pages in quarto. Of the first 114 pages I shall say nothing ; but the last six contain the investigation of a point in which you must be interested, as it is declared to have

been undertaken in consequence of what *Clarissimus T. Burgess* has said, page 501. *Appendicis Doctissimæ*. In pursuance of your suggestion, M. Villoison has examined two MSS. of Arcadias at Paris, and has extracted ea, quæ hanc litem dirimant, ut merito speraverat Clarissimus Burgess.

If your transcript of Trypho is ready, I dare say the Dean of Christchurch, who is expected here at the end of this week, will take charge of it for me.

Yours sincerely,

T. T.

Among his Oxford pupils, he always spoke with particular regard of the late Lord Tenterden. A friendly intercourse and occasional correspondence subsisted between them throughout life. He came to Oxford from Dr. Beavor's school, at Canterbury, a superior scholar ; and, while he was yet an undergraduate, obtained a prize for his beautiful Latin poem, entitled *Globus Hydrostaticus*. He acquired a similar distinction after taking his Bachelor's degree for an Essay on the Use and Abuse of Satire. The Bishop often referred to Lord Tenterden's career at College and in after life, as strikingly illustrative of the intimate connection between studious and moral habits and future professional eminence. His own course was another eminent example of it.

The following letter, addressed by him to one of

his pupils, a Mr. Patten, who had unexpectedly quitted Oxford, will prove how anxious he felt to promote their welfare and improvement : —

DEAR SIR,

As I have put a gentleman commoner, who is just come, in possession of your rooms, who is disposed to take your furniture, I shall be glad if you will let me know what are the thirds. I wish the rooms may be as well occupied by the present inhabitant, as they were by their last possessor. I am sure I shall never lose him with more regret than I did his predecessor. I sincerely wish I could have been of more use to you in your studies than I was. I had flattered myself, from what I knew of your abilities, and from certain symptoms of diligence and good-will on your part, that you would have employed the time in a manner which would have been very useful to yourself, and a credit to us both. But why should I express these regrets, since I trust that your own good sense, unshackled by the restraints of College forms, will lead you to employ your time still more profitably? Indeed, I do hope that I shall have the pleasure of hearing you, one day, spoken of as acting up to all the public duties which belong to your station and fortune ; as the friend of the poor and the uneducated, the patron of industry, and the promoter of useful experiment, and as contributing no common share to the aggregate of the exertions which are

necessary to the happiness of your own neighbourhood, and to the welfare and prosperity of your country.

I am, dear Sir,
With sincere regard and affection,
Your faithful friend and servant,
T. BURGESS.

Mr. Burgess found himself, after holding for a few months the office of tutor of Corpus, in such easy circumstances, that he no longer needed the kind aid which his friend, Mr. Tyrwhitt, had prevailed on him to accept under the denomination of his Curate. Their correspondence continued to be frequent ; and Mr. Tyrwhitt, while he watched his proceedings with an interest akin to paternal anxiety, hailed with the sincerest delight his advancing progress in the path of literary and professional distinction. The following letter marks the period at which the grateful Curate relinquished his kind patron's generous assistance : —

DEAR SIR,

I AM ashamed to look at the date of your last favour. A letter which gave me so much pleasure deserved an earlier acknowledgment ; but, to say the truth, the late cold weather so benumbed me, that I have not been capable of attending to any but the mere animal functions. With respect to the resignation of your curacy, I wish you to take

your own time. Before you give it up, be sure you have no further occasion for it.

After what I have said of myself, you will expect no news or entertainment from me. I am not yet completely thawed. I hope soon, however, to be alive enough to receive entertainment from you, whenever you have leisure or inclination to give me a line.

Yours very sincerely,

T. T.

Welbeck Street, February 23. 1784.

The following extract of a letter from William Roberts, Esq., author of the *Life of Mrs. Hannah More*, and who was one of Mr. Burgess's College pupils, gives an expressive sketch of his habits and manners at the time now referred to : —

“ My first acquaintance with Dr. Burgess began in 1784, when at the age of fifteen I was elected scholar of Corpus Christi College in Oxford, of which Dr. Cooke was the President, and Mr. Thomas Burgess the tutor. I attended his lectures, which were very able and instructive, for several years, and was honoured with many special marks of his kindness and regard. He had then lately distinguished himself by his edition of *Dawes's Miscellanea Critica*, and an *Essay on the Study of Antiquity*, which gained the Chancellor's prize, contended for by the Bachelors of the University. His great object was the cultivation of

Greek literature ; and during the period in which I received his instructions, he attained the distinction of being considered the best Greek scholar in the University. I read through one of Aristotle's treatises with him in private ; and, while I was so engaged, I had every day fresh reason to be grateful for his instructions, and for the very kind interest he took in my progress and improvement. It was always with real pleasure I ascended the stairs which led to his apartment over the gateway, in which I used to admire his well-stored bookshelves, over which the stained glass in his window spread a soft and solemn light. His countenance, voice, and manner were remarkably prepossessing, from which whatever he taught borrowed additional efficacy and impression. He was so kind as to employ my humble services in occasionally instructing some of his pupils, and assisting him in some of his collations and commentaries, and he rewarded my industry by implanting in my mind principles of conduct, and elements of thought and argument, for which I trust I have had the greatest reason to be thankful. His own demeanour, sentiments, and habits, were always singularly pure, upright, and exemplary.

“ My intercourse with him at that time had relation chiefly, if not altogether, to literary subjects, till I took my Master's degree, when I ceased to reside at College ; but from that time till the death of the Bishop, a period of near half a century,

we kept up an occasional correspondence. The subjects of our epistolary intercourse were generally of a critical or literary cast ; and it has been very agreeable to me to receive, through this medium, some of the maturest fruits of the Bishop's reading and meditation, which were always directed to philanthropic ends and often — very often — to the best interests of the soul. After his eyes began to fail, his letters were necessarily short, but generally comprised some matter of useful information."

CHAP. IX.

APPOINTED CHAPLAIN TO BISHOP BARRINGTON.—SKETCH
OF THE CHARACTER OF THAT PRELATE.—SUNDAY
SCHOOLS.—SALISBURY SPELLING BOOK.

1785 to 1786.

AT the commencement of the year 1785, Mr. Burgess took an active part in the establishment of an Agricultural Society at Odiham. Lord Rivers was President. The society was supported by annual subscriptions. It invited communications from its members upon subjects of rural economy, offered premiums for useful discoveries and improvements, and rewards to servants for good and faithful service. There was one branch of its operations, — the establishment of Sunday and daily schools, in which Mr. Burgess took a lively interest. Several of his own family, his father in particular, were among the active members, and the fundamental rules and resolutions were drawn up by his own pen.

In the course of this year he was appointed chaplain to Dr. Shute Barrington, then Bishop of Salisbury, under circumstances truly honourable to his character. That Prelate had no actual acquaintance with him; but, being desirous of

selecting, as his chaplain, a clergyman of superior worth and learning, he was induced, after due inquiry, to apply to Mr. Burgess. As this event tended much to his subsequent preferment, and as we shall frequently have to allude to the Bishop in the course of the following pages, we shall here pause a little in the direct course of our narrative, in order to make the reader acquainted with the distinguishing traits of his personal history.

The character of Dr. Shute Barrington, as a Bishop, a Christian, and a Gentleman, stood so high, that it is just matter of regret that the literature of our country has not yet been enriched with any authorised memoir of his useful life; the more so, because the fruits of his personal observation of men and things, had they been culled and collected by any of his friends competent to the undertaking, would have been full of interest, — comprising a period extending from the last struggle of the Stuarts, through the Spanish, American, and French wars, down to the year 1826. His memory was richly stored with anecdotes, gathered in conversation with statesmen who had successively taken an active part in public affairs during the whole of the eighteenth century; he was one of the favourite church dignitaries of George III.; the associate, and in many instances the patron, of some of the most distinguished literary characters of the age.

He was born in the year 1734. His father, the

first Viscount Barrington, was the intimate friend of Locke and Somers, and was privy to many of the secret springs which set the revolution of 1688 in motion, and brought it to a happy termination. The Bishop himself perfectly remembered many of the stirring incidents of 1745. And well he might ; for, having been taken as a schoolboy to witness the trial of one of the rebel lords, who was afterwards beheaded, his confinement in a close court for many hours increased the symptoms of a dangerous malady, the stone, to which he was thus early subject. He was obliged, in consequence, to undergo the painful operation of lithotomy in his twelfth year. Perhaps he was the only instance of a patient living eighty years after this operation, and retaining a perfect recollection of all the circumstances and sufferings belonging to it.

He was often known to attribute his health and longevity to the simple regimen and strict temperance imposed upon him after this alarming complaint had discovered itself in his boyhood. It was also made instrumental, under Divine Grace, to the production of that mental discipline, and those religious principles, which distinguished him in early youth, growing with his growth, and strengthening with his strength. He was taught, with his first reflections, to feel that his existence hung by a thread, and that nothing could avert renewed sufferings and an early and painful dissolution, but the blessing of God upon the means

which he was cautioned to employ to ward off the threatened evil. Thus early trained to the practice of self-denial, he obtained an habitual mastery over his passions, and studiously guarded against excess of every kind. Looking up to Heaven for protection against a malady, which might return upon him at any moment, he learnt to exercise the same principle of dependance on the Divine Goodness in relation to the general events and contingencies of life. These pious dispositions, nourished by the dew of the Divine blessing, not only rendered him superior to the temptations most incident to youth, but elevated his tastes and pursuits above the ordinary level of those around him, and shed their benignant influence on his manners and demeanour. At the time of his taking orders, he was a sincere and humble learner in the school of Christ. The assiduous study of the sacred Oracles is known to have occupied, at this time, as in after life, his particular attention. He justly regarded it as the duty of a Christian, and especially of a clergyman, to read the Bible regularly and systematically, and it was his daily habit to peruse a portion of the Old Testament in Hebrew, and of the New Testament in Greek.

He was educated at Eton and at Oxford, and was an elegant, without being a profound scholar. After obtaining a fellowship at Merton, he took orders, and advanced rapidly to the highest honours of the church. As one of the Royal Chaplains, he

followed George II. to his grave, and was present at the coronation of George III.

Though few Bishops have ever manifested a greater interest in every thing tending to improve and to perfect the parochial economy of our national establishment, it is remarkable that Dr. Barrington never had the charge of a parish himself. His preferment was in cathedrals from the very first. After passing through the preparatory steps of a canonry of Christchurch and a stall in St. Paul's, which he afterwards gave up for a canonry of Windsor, he was consecrated, in the year 1765, Bishop of Llandaff. He owed his elevation to the interest of his brother, the second Viscount Barrington, who was then Chancellor of the Exchequer. It was an extraordinary proof of family merit, combined with good fortune, that all the sons of the first Peer rose to a high grade in their several professions. William, the eldest, held some of the first offices in the state, and served the Crown thirty-four years. John was a General in the army, and commanded the King's forces at the capture of Guadaloupe in 1758. Daines was a Judge, and distinguished himself by his taste for natural philosophy, and by the publication of several learned works. Samuel was an Admiral, and was successful in several engagements with French vessels and squadrons.

The Bishop's first wife was Lady Diana Beauclerk, daughter of the Duke of St. Alban's, and a

grand-daughter of the first Duke, who was a son of Charles II. and Nell Gwynn. This lady died in 1766, leaving him no issue. In the year 1770, he was married to his second wife, Jane, only daughter of Sir John Guise, of Rendcombe, Gloucestershire, and heiress of her brother Sir William, by whom he had a son, who died an infant. Her hereditary seat, Mongewell, in Oxfordshire, became a favourite residence with the Bishop during the remainder of his life.

In the year 1783, he was raised to the See of Salisbury by the express nomination of George III., who admired his character. Lord Shelburne, then Prime Minister, intended to have bestowed it on Dr. Hinchcliffe, Bishop of Peterborough.

Dr. Barrington was distinguished in this responsible situation by his episcopal virtues; his liberality was conspicuous in the repair of the palace at a great personal expense, and also in subscribing a large sum for beautifying and repairing the cathedral.

His charities were munificent, without being ostentatious. He was a generous and ready contributor to objects of benevolence, or public utility, but these bore only a small proportion to his daily deeds of private beneficence. He delighted in the luxury of doing good, and few have better understood the true value of money, or employed it more judiciously as the instrument of virtue. Such was the individual with whom Mr. Burgess

now became associated, officially in the first instance, and ere long by the bonds of intimate and affectionate friendship.

The preliminary movement, on the part of the Bishop, was to address him the following note, which he perused without the slightest anticipation of what was to follow : —

Cavendish Square, May 2. 1785.

THE Bishop of Salisbury presents his compliments to Mr. Burgess, and wishes to have the pleasure of seeing him next Thursday morning, May 5th, at the Star Inn, Oxford.

The Bishop hopes to be there by nine o'clock, but, lest he should not be punctual to his time, will apprise Mr. Burgess of his arrival.

My readers shall have, nearly in his own words, the account of what occurred at the interview, just as he related it to the writer in the year 1835, with that genuine simplicity which stamped a peculiar value upon all that fell from his lips.

“ I was much surprised,” he said, “ at the Bishop’s note, and could not imagine why he wanted to see me. Upon the day specified, I received the promised message, and went to the Star, where I found him with Mrs. Barrington and Mrs. Kennicott. He conducted me into another room, seated himself opposite to me, and at once made me an offer, expressed in the kindest terms,

of his chaplaincy. I was really so unprepared for the offer, and so surprised by it, that, to use a homely expression, it struck me all of a heap, and I could make no reply, but sat before him mute as a statue. Many persons would have concluded that I could be no better than an idiot, but he penetrated the real cause of my embarrassment, and after a short pause, rising up, said, he trusted he might construe my silence into consent; he then proposed to introduce me to the two ladies in the adjoining room, whither I followed him."

It has been stated in print, that the appointment was made in consequence of Mr. Tyrwhitt's recommendation. The real fact is, that the fame of Mr. Burgess, as a man of distinguished learning and character, united to the testimony of his friend, jointly influenced the Bishop's decision. The following letter explains, in this sense, the whole transaction : —

MR. TYRWHITT TO THE REV. MR. BURGESS.

DEAR SIR,

IT is very true that your last letter had not the additional pleasure of surprise, as the Bishop had given me reason to expect such an event. I wish I could claim more merit in having brought about a connection, which, I trust, neither side will repent; but, in fact, all my share in the transaction has been the having recommended you, generally,

some time ago, to his Lordship's patronage. To this particular situation I should never have ventured to recommend you, notwithstanding all my friendship for you ; nor would he, I am persuaded, have listened to my recommendation, unless he had been assured, by less partial testimony, that you were likely to fill it to his satisfaction. I sincerely congratulate you upon your appointment, as it opens to you a reasonable prospect of advancement in your profession ; and as, in the meantime, your attendance will be as easy and pleasant as good nature and politeness can make it. I am always,

Dear Sir,

Yours most faithfully,

T. T.

Welbeck Street, 7th May, 1785.

Mr. Burgess was quickly called from his beloved retirement in Oxford, to act his part as chaplain in the town residence of his patron. The following kind letter was his summons : —

Cavendish Square, May 27. 1785.

DEAR SIR,

I shall want your attendance here at dinner, on Saturday, June 4th ; and as the occasion is formal, a gown and cassock must be a necessary part of the contents of your portmanteau. A bed shall be prepared for you, whenever you are disposed to

come. If you are musical, you will probably wish to be in the Abbey on Thursday. Previous information when I may expect you, will enable me to give you the satisfaction of meeting Mr. Tyrwhitt.

I am, dear Sir,

With much regard,

Your sincere Friend,

S. SÁRUM.

MR. WINDHAM TO THE REV. MR. BURGESS.

DEAR SIR,

I MUCH fear that a letter of mine directed to you at Oxford *ετῶσιν ἐκφυγε χεῖρος*, and must reckon as a presumption that you are no longer in college. My concern, however, is not for the letter that is gone, but for that which I am now writing, which will be of no use if not received on the spot, and to which a value is attached *οὐχ' ὁ τυχων* — nothing less, than the pleasure of an introduction to the celebrated Madame de Genlis. Madame de Genlis leaves Mr. Burke this morning on her way to Oxford, and as she will want some attendant, capable of answering questions, not quite within the capacities of our ordinary Ciceroni, there is no person to whose care I would so much wish to consign her as to yours. If you are not in the university my purpose is defeated, and my hopes of serving Madame de

Genlis, and of gratifying you, are at an end; if you are, more, I know, need not be said, to insure her every attention in your power. Believe me to be,

Dear Sir,

Very sincerely yours,

W. WINDHAM.

Beaconsfield, July 17. 1785.

Mr. Burgess was well acquainted with the celebrated Mr. Porson, and always spoke with admiration of his extraordinary talents and profound learning. The following note refers to the commencement of their friendly intercourse.

TO THE REV. MR. BURGESS.

DEAR SIR,

UPON my return hither last Wednesday from a country visit, I was so lucky as to catch Mr. Porson, who had come from Oxford with the mail that morning. I am very glad that he has met with you, and you with him. He brought me the two books from you, for which I am much obliged. Mr. P. seems to be very well pleased with his expedition, and talks of making another visit to his friends at Oxford, particularly to a Mr. Suidas *

* Alluding to a celebrated manuscript of Suidas in the library of Corpus.

of your college, with whom he was not able to
 converse near so much as he wished *

* * * * *

I am always,

Dear Sir,

Yours very sincerely,

T. T.

Welbeck Street, Aug. 26. 1785.

About the time that Mr. Burgess entered on the duties of his new office, Bishop Barrington was much occupied by a benevolent project for extending the system of Sunday schools throughout the diocese of Salisbury. Sunday schools were at this time novelties. Hannah More, and Mr. Raikes of Gloucester, were the first persons who gave a powerful impulse to them, an impulse which has since been felt throughout Great Britain, has extended itself even among the continental nations, and been felt across the Atlantic. The system furnishes a simple and a most efficacious instrument for diffusing the blessings of Christian instruction amongst the rising generation. The Bishop of Salisbury found in his chaplain a very able coadjutor in the prosecution of his benevolent intentions. No better evidence can be adduced of the good fruit of Mr. Burgess's sacred studies, and of the growth of the religious principle in his mind,

than the zeal with which he henceforth exerted himself to promote the Christian education of the children of the labouring classes, and to train them up in provident principles and habits. Few objects were nearer to his heart than these throughout the remainder of his life. To his first assiduous exertions, therefore, of this description, for the good of his fellow-creatures, his biographer may be allowed to recur with peculiar interest. Suitable books for Sunday schools were at this time extremely rare, and Mr. Burgess took great pains to supply the deficiency. Hence originated "*the Salisbury Spelling-Book*," the first of a long-list of useful little publications which he compiled from time to time, at different periods of his life, for the Christian instruction of the ignorant and simple. It is a very useful manual, into which, in addition to the elements of spelling and reading, he introduced many pretty and edifying stories told in the simplest language; a series of scriptural lessons; and, finally, the church catechism. It quickly obtained a circulation extending far beyond the bounds of the diocese for which it was specially intended, as appeared by a letter from Messrs. Rivington, addressed to the author, and requesting his directions, when they were about to print a new edition.

This little book was quickly followed by another, consisting of Exercises adapted to the Spelling-Book, in which the children were carried further

on in religious knowledge. Then finding that something still more elementary than these was desirable for very young children, he compiled two more mannuals — one entitled “The Child’s First Book ;” the other, “The Child’s First Lessons in Religion,” with short prayers for children to learn by heart before they are taught to read.

Unpretending as these little works were, the detail and the accuracy which they required cost him no small pains, and subtracted much of his attention from learned studies. But the hope of doing good rendered the employment delightful and attractive.

“Every man,” says Dr. Johnson in his *Life of Watts*, “acquainted with the common principles of human action, will look with veneration on the writer, who is at one time combating with Locke, and at another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is, perhaps, the hardest lesson that humility can teach.” The spirit of this remark may justly be deemed applicable to the case before us, where we find a distinguished scholar and critic, fresh from Aristotle and Sophocles, employing himself with a zeal and energy not less intense than he had manifested in his learned researches, in sedulously framing syllabic forms and scriptural lessons of the simplest nature for early childhood and youth.

The pleasure with which the Bishop contem-

plated his labours will be evident from the following letters : —

Palace, Salisbury, Oct. 29. 1785.

DEAR SIR,

As I purpose being at Mongewell toward the end of next month, you will reserve the *ψυχῆς ἰατρεῖον*, which you are preparing for me, till my arrival.

I entirely agree with you, that the addition of our Saviour's Sermon on the Mount would be a valuable improvement to the intended publication ; but I have my fears lest the increase of price may prove an impediment to the sale. These fears arise from the consideration of the villages, inhabited chiefly by rack-renters, where I hope to see the Sunday schools established. Perhaps, should the sale of the first edition be rapid, and the profits not contemptible, Mr. Easton may be inclined to give a little more press-work for the same money. But all these points may be more fully discussed when the time of reprinting arrives.

I am much pleased with the outlines of your sketch, and I think the execution likely to correspond with the design, if carried on while your mind is fresh from your late humble labours, and has not soared into the higher regions of Aristotle's *Metaphysics*, or Plato's *Parmenides*. Mrs. Barrington sends her kind compliments, and charges me to inform you that you are much inquired for by the

ladies of this place, who express great concern that they are not to see you any more this year.

I am, with true regard,

Your sincere friend,

S. SARUM.

TO THE SAME.

Cavendish Square, April 13. 1786.

DEAR SIR,

MY name is most heartily at your's and Homer's service. May the work to which it is to be prefixed contribute to render the language and the beauties of that Prince of Poets better understood and more admired ! *

I hope to see you next week in perfect health, and that you will bring me some tidings of the Spelling Book, for which I feel impatient.

I am, dear Sir,

With true regard,

Your sincere friend,

S. SARUM.

By the following letter from Dr. Warton, it will be seen that about this time he was meditating a publication of the *Opuscula of Gravina*, a learned Italian scholar and essayist.

* Alluding to Mr. B.'s intended publication of the work, entitled *Initia-Homerica*.

Wint., Nov. 25. 1786.

DEAR SIR,

I AM exceedingly pleased with the design of your publishing some little pieces of Gravina. It is now just thirty years since, in the Essay on Pope, I endeavoured a little to bring him forward, and make him more generally known. It is highly useful to publish small works, which even the lady-readers of the present time will venture on. I have printed in London, and it will now soon be published, Sir Philip Sidney's "Defence of Poesie," and Extracts from Ben Johnson's Discoveries. In both is excellent stuff. I cannot but be gratified in the compliment you intend me, of inscribing these pieces to me. It is obviously very agreeable laudari à laudato. I shall always be glad to see you at this place, and am,

Dear Sir,

Your faithful friend and servant,

JOSEPH WARTON.

The Bishop's favourite residence, Mongewell, on the banks of the Thames, about fourteen miles from Oxford, has already been mentioned. His chaplain was a frequent guest there. On one of these occasions, somewhere about the period of which we are treating, an incident occurred which showed how much of manly independence was united in his character with modesty and mildness.

Aliquando bonus dormitat Homerus.

His patron one day so far forgot his habitual courtesy, as to reprove his chaplain in somewhat unmeasured terms with respect to a trivial occurrence at which Mrs. Barrington had taken needless umbrage. Mr. Burgess received the reproof in perfect silence, but almost immediately quitted the room, and ordering out his horse, proceeded to Oxford, leaving the Bishop to interpret, by what had passed, the cause of his departure. His Lordship quickly drew the inference, and feeling that he had been betrayed into an act of injustice towards a most amiable and excellent man, addressed an apologetic letter to the offended party, expressed in such terms of candour and kindness, as at once repaired this momentary breach of a harmony, which appears never after to have been, in the slightest degree, interrupted. The Bishop was in the habit of removing to the palace at Salisbury in the course of the summer months; and Mr. Burgess, freed by the close of the term from his official duties at Oxford, became then an inmate of the family, and daily discharged the functions of domestic chaplain. When ordinations took place during term time, candidates for orders came to him at Corpus for examination. He acquired, at this time, a partiality for Salisbury, which made his return to it, towards the close of his life, a recurrence to early and cherished associations. The retired walks of the palace gardens, and the fine views which they command of the superb cathedral, were in perfect unison with the contem-

plative turn of his mind, and the tastes which he had contracted in the lettered shades of Oxford.

Bishop Barrington was fond of society, and being himself an elegant scholar, and of a highly intellectual cast, he delighted to gather men of learning and science around him, and to elicit their various stores of information and amusement. Without effort and without artifice, he had recourse to such topics as interested all, and yet drew forth, in turn, the peculiar talents of each. To playful humour and to constant cheerfulness, he united a Christian benignity and a winning politeness, attempered with the dignity which became his station and character. With such qualities, he made every one around him feel at perfect ease ; and the feelings which he manifested towards Mr. Burgess were more than kind, they were almost paternal. Under such a roof he found himself truly happy ; and with some of the numerous guests who visited the palace he formed friendships which added much to the future happiness of his life. Among these he often recurred, with peculiar pleasure, to the commencement of an intimate acquaintance, in the summer of 1785, with one of the first female writers of her age, the celebrated Hannah More.

The following note, addressed to the writer in the year 1833, refers to its commencement.

TO J. S. HARFORD, ESQ.

Palace, Salisbury, Sept. 9. 1833.

DEAR SIR,

I RETURN you many thanks for giving me such early information of an event which has terminated the very protracted sufferings of our dear and excellent friend, Mrs. Hannah More. My acquaintance with her commenced in this house in 1785, when she passed a week here with Mrs. Garrick ; Mr. Gilpin, of Boldre ; Dr. Henington, of Christ Church ; Mr. Batt, of New Hall ; and, I think, Miss Hulse (Lady Bernard). It was a very interesting week, of which our dear friend sometimes reminded me in her latter days. I am much pleased with your sketch of her character for the London papers, which I shall send to the Salisbury Journal.

Yours, most sincerely,

T. SARUM.

My readers will be amused by Hannah More's own recollections of the above week, which the writer has often heard her narrate nearly as follows : —

“ In the year 1785, during a music meeting at Salisbury, in what they call St. Cecilia's week, I formed one of a large party who were staying at the Palace with my old friend, Bishop Barrington. We were all to have gone on one of the evenings to a concert, but I was prevented from

being of the party by a furious tooth-ache. The Bishop's chaplain, Mr. Burgess, a tall, grave, and sensible young man, rather reserved, and silent, begged to be allowed to bear me company. His reserve, when we were left alone, gradually wore away ; our conversation became various and animated ; I was struck by his learning and good sense ; and out of this interview sprung an intimate friendship, and a correspondence which has been carried on for upwards of forty years."

Some specimens of their correspondence will be found in various parts of this volume, though we regret to say that the greater part of the letters on both sides have perished.

There were many points in common between these excellent persons. Both were devoted to literature, and anxious to consecrate their acquirements to the highest and noblest ends. Both were occupied by objects of practical utility and Christian benevolence. The refinement and vivacity of female society always had peculiar charms for Mr. Burgess ; and in the present instance he was delighted by the union of elevated and heartfelt piety, in combination with brilliant wit, extensive knowledge, and admirable good sense.

CHAP. X.

VISITS HOLLAND AND PARIS. — DEATH OF MR. TYR-
WHITT. — PUBLICATIONS BY MR. BURGESS IN 1787
AND 1788. — CORRESPONDENCE WITH DR. BURNEY,
DR. PARR, ETC. — PUBLISHES A TREATISE AGAINST
THE SLAVE TRADE.

1786 to 1789.

AT the time of which we are now writing, Mr. Burgess appears to have been the person who did the honours of Oxford to learned foreigners; and the following letter from Mr. Spalden, a Prussian gentleman already referred to in that character (page 16.), will prove what a pleasing impression he made upon such occasions.

TO THE REV. MR. BURGESS.

Amsterdam, October 11. 1786.

DEAR SIR,

I ALMOST despair of being still present to your memory when this letter reaches you. It is not long since I finally quitted England, a country which before I had been in it I preferred to all others, and now having seen it, I still more prefer to them all. As your friendly reception at Oxford inspired me with gratitude, and with esteem for

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you, and as the analogy between our studies rendered your conversation most agreeable and useful to me, I hope you will allow me to correspond with you in English, for I feel myself drawn to you as a scholar, whose character is as amiable, as his learning and knowledge are extensive.

I am now enjoying the intercourse of gentlemen in Holland who know very well your name and your works, especially M. Ruhnkenius in Leyden, and M. Wytténbach in Amsterdam.

I am, dear Sir,

Your most obedient Servant,

G. L. SPALDEN.

In the summer of 1787, Mr. Burgess, fraught with schemes of classical research and investigation, visited Paris and Holland. In the course of this journey he formed a friendly acquaintance with many distinguished foreign scholars, among whom may be enumerated, Wytténbach, Ruhnken, Heyné, and Villoison. He kept up with them for several years an occasional correspondence, and that with Heyné extended to the year 1800.

Wytténbach was at this time preparing for the publication of an elaborate and critical edition of Plutarch's moral works, and was anxious that it should be printed at Oxford. Mr. Burgess afterwards conducted a successful negotiation on his account with the delegates of the Clarendon Press for this purpose. Their subsequent correspondence

chiefly related to this subject. In a Latin life of his friend Ruhnken, Wytttenbach has depicted, in the following terms, the pleasant recollection which that eminent scholar and himself retained of the visit of Burgess. "Afterwards a most agreeable guest visited us, Thomas Burgess, an Englishman; whose superior learning was adorned by a rare integrity of mind and modesty of demeanor. The friendship we thus formed with him was kept up afterwards by an interchange of letters and good offices."*

He received at Paris many kind attentions from Villoison, whose great erudition, and ardent zeal in the cause of Greek literature, united to no small degree of French vivacity, rendered him a very interesting companion to a traveller, whose objects were so exclusively of a learned description. Accordingly they formed a friendship, which led to frequent correspondence. On the part of Villoison it was carried on in French. The other foreign correspondents of Mr. Burgess addressed him in Latin. Some few of Villoison's letters will be found in the ensuing pages, their liveliness and literary ardour being such as to render them interesting even to general readers.

The following marks the commencement of their acquaintance at Paris, in August, 1787:—

* *Mox gratissimus advenit hospes Thomas Burgessius, Britannus; ejus excellentem literarum, scientiam, rara quedam ornabat animi probitas, morumque modestia: unde amicitia cum presente nobis conciliata, deinde cum absente epistolis officiisque viguit.*

MONSIEUR,

Je suis bien sensible à l'honneur de vous recevoir ce soir, et serai bien flatté de cultiver l'amitié d'un savant de votre mérite. J'en sens vivement le prix. Si vous vous donnez la peine de relire ma lettre, vous y verrez, Mons^r., que ce n'est point des mes *Epistolæ Vinarienses* que je vous avois fait l'offre, parceque je n'en ai qu'un seul exemplaire, mais de mon *Homère* qui s'emprime à Venise, et dont j'ai donné la notice dans mes *Anecdota Græca*. Je vous prierai d'accepter cette faible marque de la haute estime que je vous ai vouée, et de la reconnaissance que je vous dois du profit que j'ai tiré de la lecture de vos savans ouvrages. J'espère que vous voudrez bien me donner votre adresse à Londres, et que nous entretiendrons un commerce littéraire.

Je suis fâché, Mons^r., que vous ne m'ayez pas fait l'honneur de vous adresser à moi en arrivant à Paris. Je me serois fait un devoir, un plaisir, et un honneur de vous rendre tous les services qui dépendent de moi, et de vous faire avoir chez vous la communication des MSS. du Roi, ce qui vous auroit épargné la peine d'aller à la Bibliothèque du Roi. En un mot disposez de moi librement et sans façon. J'ai été moi-même étranger dans beaucoup de pays.

Haud ignara mali, miseris succurrere disco.

D'ailleurs j'aime passionnement les Anglois, et surtout les savans, qui, comme vous, Mons^r., éten-

dent les bornes de nos connoissances, et dont les doctes ouvrages ont beaucoup servi à mon instruction. Je cultive les lettres par goût, et pour mon amusement, et respecte infiniment les personnes éclairées qui leur rendent les services. Vous trouverez ce soir à souper chez moi un jeune homme nommé M. Lenglés, qui va nous donner la grammaire et le dictionnaire de la langue Tartare.

J'ai l'honneur d'être en vous attendant, Mons^r.,

Votre très humble et

très obéissant Serviteur,

D'ANSE DE VILLOISON.

A letter of nearly the same date, in a similar strain of esteem and compliment, written to him at Paris by l'Abbé Desfrancois, "Interprète du Roi," proves the kind reception he met with there.

During his stay at Paris the following letter reached him from Bishop Barrington : —

August 24. 1787.

DEAR SIR,

I FELT no common degree of satisfaction in learning that your expedition has, hitherto, more than answered your expectation. May your literary inquiries at the Bibliothèque du Roi be as fully gratified as your curiosity has been with respect to those objects at Paris with which you have been as yet conversant. I most cordially wish that I could give you a greater latitude than you ask for, viz. to the 15th of next month. My public

confirmations to compensate for the unavoidable omission of last year, are fixed for the 17th and 18th : the examinations of the candidates for the 24th. Notwithstanding these various calls, yet such is my reluctance to bring you from your pursuits a moment sooner than you can relinquish them ; that on your immediately notifying your wish to remain, I will supply your place myself as examiner, and provide some other person to assist at the confirmation.

I purpose being at Salisbury, on Wednesday next the 29th inst., and shall be impatient to hear all that you can transmit relative to the state of letters and literary works at Paris. Mrs. Barrington charges me with her best compliments and thanks for your attention to her commission. Allow me to give you a commission as far as 10*l.* or 15*l.* for such books as you conceive will interest me.

Believe me, with the truest regard and esteem,

Your most sincere Friend,

S. SARUM.

Soon after the return of Mr. Burgess, an event occurred which deeply affected his feelings. His excellent friend Mr. Tyrwhitt was cut off in his fifty-sixth year, after a short but severe illness. What has already been said of this eminently learned, amiable, and accomplished individual, renders it needless further to dilate on his qualities as an author, and as a man. His name was seldom

mentioned by the subject of this memoir, even in his old age without some endearing, or grateful epithet.

Mr. Tyrwhitt left materials for a new edition of Aristotle's *Poetics*, which was printed at the Clarendon Press in the year 1794, under the editorial superintendence of Mr. Burgess, and Mr. Randolph. This edition is extremely elegant, and contains not only Tyrwhitt's commentaries, but also his version of the original.

For the six following years, that is to say from 1786 to 1792, the current of Mr. Burgess's life quietly and calmly flowed on in the discharge of his duties as Tutor of Corpus, and Examining Chaplain to the Bishop of Salisbury, and in the publication of various learned works, all of which added to his reputation. The friendship and affection with which he continued to be treated by the Bishop were such as to remove any painful feelings of dependence. Nor did he owe this high consideration solely to his Lordship's genuine benignity and politeness, for as a literary man he was sensibly alive to the credit reflected upon himself by the selection of a Chaplain whose superior learning and character attracted universal esteem. The Bishop was proud of his Chaplain, and took a lively interest in the various productions of his pen, and the chaplain was animated by reciprocal feelings of grateful respect and attachment to his Diocesan.

During the period above referred to, a prebend

of some value becoming vacant at Salisbury, it was offered to Mr. Burgess ; but he declined it, for a reason which will perhaps produce a smile in the reader, though it was strictly in unison with the shyness and modesty of his character. The reason was, as he himself told a friend, that it would have obliged him to sit in one of the most conspicuous parts of the Cathedral. Another subsequently became vacant, which did not put his nerves to this trial, and he gratefully accepted it.

During the year 1787 Mr. Burgess was much occupied by the study of Hebrew.

In 1788 he published the following works : —

Conspectus Criticarum Observationum in Scriptores Græcos et Latinos. 8vo. 1788.

Initia Homerica, seu Excerpta ex Iliade Homeri, cum omnium locorum Græca Metaphrasti. 8vo. 1788. A second Edition in 1820.

Remarks on Josephus's Account of Herod's Rebuilding of the Temple of Jerusalem. 8vo. 1788. ; which was followed, by *Remarks on the Scriptural Account of the Dimensions of Solomon's Temple.* 8vo.*

* These Treatises are learned and acute. Dr. Heberden and Mr. Pierce had contended that the prophecy (*Haggai*, ii. 6—9.) is not applicable to our Saviour, because the Temple which he glorified by his presence was not the second, built by Zerubbabel, but the third Temple, rebuilt, according to Josephus, by Herod. Mr. Hawtry, on the contrary, in order to remove this objection, contended that Josephus did not mean to say that Herod took down the temple and rebuilt it, but repaired it only. Mr. Burgess differed from both of these views : from the latter, by proving that

Sententiæ Philosophorum e Codice Leidensi Vossiano. 12mo. 1788.

These publications were only the precursors of other learned treatises which followed in rapid succession during the ensuing five years.

Even a cursory inspection of their contents would impress any intelligent reader with a strong conviction of the mental energy, the various erudition, and the indefatigable industry of their author.

His correspondents at this time were numerous, including, in addition to the learned foreigners above enumerated, Dr. Parr, Dr. Burney, Rev. Mr. Glasse, Dr. Loveday, Mr. T. Falconer, Dr. Heberden, Lord Sandys, &c.

Most of their surviving letters are unfitted for publication, in a memoir like the present, being in a great degree confined to questions of verbal criticism. Some few of a more popular character are introduced, as recording the opinions of contemporary men of learning upon his publications, and other interesting particulars.

The following letter from himself to Dr. Parr shows that at this early period of his life he held the same decided opinion upon a great political question, which he so strenuously maintained in his old age, as a Peer of Parliament.

Josephus does relate that Herod took down and rebuilt the Temple; from the former, by maintaining that another rebuilding of the Temple by Herod is not incompatible with the usual application of the prophecy of Haggai. But in doing this he disclaims offering any opinion of his own upon the justice of that application.

DEAR SIR,

MANY thanks for your obliging letter. The additions to Fletcher's *Miscellanea Metrica* which you were so good as to suggest, I have mentioned to him, and he is glad to find that his intended publication does not meet with your disapprobation. Heath's introductory pages, and Dawes's metrical canons, shall certainly be added. I could wish to add Brunck's metrical observations, as well as Dorville's, Markland's, &c., if I did not think that I shall be able to execute that part of the publication more advantageously another time, should a second edition be called for. I shall make it a lecture book, which will afford me opportunities of reading it frequently and diligently.

The intelligence which you sent me respecting Emmanuel College and Fair Lawn House gave me great pleasure. I rejoice that Burney has renewed his connection with Cambridge, and that he is engaged to publish Terentianus Maurus.

The conclusion of your letter reminds me of some conversation we had at Oxford on the subject of the Test Act. You say, "Will the Bishops do any thing besides vote?" Perhaps they will: perhaps they are now doing something: though I do not know that they are, nor have I any authority to support it. I remember you thought that the avowed countenance of the Bishops was necessary on this occasion. But why should you wait for the countenance of any men of any rank? Your talents

require no exterior assistance to give efficacy to your language or argumentation. You have the means of rendering incalculable service, not merely to the Church, but to your country, on this occasion*, if you do not leave those means unexerted, because they are not solicited. Excuse my freedom. I speak as I feel: and my feelings are excited by sincere respect for you, and by the interest which every friend to the present form of government, as well as every Churchman, must take in the present question. Compliments to Mr. Smelt.

I am, dear Sir,

Yours, respectfully,

T. BURGESS.

DR. BURNEY TO THE REV. MR. BURGESS.

Hammersmith, Sept. 8. 1788.

SIR,

I BEG leave to return you my sincere thanks for the present of the *Initia Homerica*, which you did me the honour of sending to me, and, at the same time, permit me to congratulate teachers and pupils, on the appearance of a publication from which they cannot but derive mutual advantage. In a coun-

* At this time Mr. Burgess gave Dr. Parr credit for being orthodox in his creed, and for taking the same side with himself in politics; but the Doctor's subsequent opinions produced an almost total cessation of intercourse between them; nor would the Bishop consent to the publication of any of his letters in the biography of Parr, lest expressions of respect and esteem, having reference to his character in earlier days, should be more generally applied.

try, where the aspirers after knowledge are so numerous, it is very strange, that elementary books should have always been so few in number, and generally so useless, from the injudicious manner in which they have been compiled or written. In the present age, however, it is surely an occasion for triumph, that while Mrs. Barbauld and Mrs. Trimmer have successfully employed their talents to smooth the road to the English student, Mr. Huntingford and Mr. Burgess have laboured to render the avenues, which lead to an acquaintance with the writers of Greece, more easy of access than they were ever found by our ancestors.

I have the honour to be, Sir,

Your obliged

CHARLES BURNEY.

TO THE REV. MR. BURGESS.

REVEREND SIR,

I HOPE you will forgive the liberty I take in thus introducing myself to you with a request of so much consequence to me, that I am obliged to wave the circumstance of my not having the honour of your acquaintance.

It is now about three years since I began the task of putting Milton's Samson Agonistes into a Grecian dress. After a variety of interruptions, occasioned by the laborious employments in which I am engaged, I am now bringing it very near its

conclusion. It has been, as yet, submitted to no eye, save that of one highly honoured friend, who had the goodness to revise it in a very imperfect state, and to suggest several alterations of great consequence.

Before it makes its appearance in the world, I am very anxious that it should have the advantage of your critical knowledge : if I can be so happy as to obtain your permission to transmit you the MS., it is a favour I shall never be able to repay, but I shall always consider myself as most essentially obliged to you.

I hope, Sir, my presuming to address you personally, instead of transmitting you this request through the medium of any of our common friends, will be attributed only to the impatience I feel to be gratified in this object so very near my wishes.

I have the honour to be,
with the utmost respect,

Reverend Sir,

Your most obedient humble servant,

GEORGE HENRY GLASSE.

Greenford, Feb. 27. 1787.

The above request was acceded to, as appears by a subsequent letter of grateful acknowledgment from Mr. Glasse.

TO THE REV. MR. BURGESS.

Fair Lawn House, Hammersmith,
Nov. 6. 1788.

SIR,

I SEIZE eagerly the first leisure moment, since the arrival of your letter, to answer it. Some years ago, Terentianus Maurus * employed my thoughts almost wholly, and engaged my hours almost continually. The delight which he then afforded me, and the knowledge which I derived from him, make me still reflect on him with respect, and hear him mentioned with pleasure. My views, with regard to an edition of his works are, perhaps, entirely defeated; but I resemble the coachman, who, when he could no longer, from infirmities, sit on the box, was charmed with the *smack of the whip*. I had, indeed, a firm intention of publishing him, and had made considerable collections for the purpose; but more serious avocations soon demanded my time and care, and as I became better acquainted with books, and the serious duties of an Editor, the difficulties, at which I had once been scarcely startled, appeared terrific, and my mind was by degrees weaned from its favourite purpose.

I am truly happy to hear that there is a chance of a new edition, by Santenius; but should this hope be frustrated, or should the edition of San-

* An elegant Latin poet and grammarian.

tenius not answer the wishes of the public, I believe that I should almost be tempted to renew the charge; to forget my former dangers and difficulties, and to brush up my rusty arms : —

Saucius ejurat pugnam Gladiator — at idem
Immemor antiqui vulneris arma capit.

For though I have not opened Terentianus for several years, except accidentally, your account of Santenius has awakened my former enthusiasm, and I exclaim with Propertius,

Nam me ab amore tuo deducet nulla Senectus,
Sive ego Tithonus, sive ego Nestor ero.

I lost no time, dear Sir, in sending for your *Conspectus*, which I perused with avidity, and am bound to thank you for it. I am really delighted to find that you have so much good treasure in store, and that these jewels have not fallen into the hands of those, who are insensible of their value.

Many of the articles have roused my curiosity in an uncommon degree, and most impatiently shall I expect their publication. Those to which I principally allude are the notes to, and various lections of the Tragedies, all that relates to Demetrius Phalerus, Bentley's letters, Sanctamand's notes on the *Anabasis* of Xenophon, the *Libellus de Metris*, *Excerpta Herodiani*, and *Philemonis Lexicon*.

Let our countrymen remember that the founda-

tion of the *Miscellanæ Observationes* was laid in England, and let us hope, that such another valuable structure may be raised in our days, and become the envy as well as the admiration of the learned in Holland and Germany.

Your intention was mentioned to me some time ago by Dr. Parr, who, as he spoke warmly in praise of it, will, I hope, become a contributor.

Will you pardon the liberty I take in earnestly recommending to your notice, the valuable *Lexicon* of Photius. The original exemplar, from which the various copies that are scattered through Europe have been made, is in Trinity College Library at Cambridge. But you have a transcript at Oxford. Do then, by your love of learning I conjure you, and by your endeavours for the promotion of Greek Literature I beseech you, let this inedited treasure make a part of your publication. It might be merely reprinted, without a single note ; and Alberti's *Index* in his *Glossaria Græca* might be completed, for some omissions have been remarked by subsequent critics. Were it once in print, some scholar might be induced to give a proper edition of it.

If you come to town, I shall think myself much honoured and feel myself much pleased, if you could venture so far as the three mile stone. The Oxford coach, indeed, passes my door. I have several books with marginal notes, and some curious papers of a critical nature, some of which, if

you approve of them, I should not be unwilling to see in your work.

May I beg you to pardon this rambling letter, and to command my services whenever you are in need of them.

I am, Sir,

Your very faithful humble servant,

CHARLES BURNEY.

P. S. My friend Porson had copied nearly half of Photius, when the College lent the MS. to the intended editor in Denmark. The book however is returned, and was on Porson's table, when I heard from him lately. He will not be tempted to complete his transcript, nor to publish the work.*

Mr. Twining of Colchester has almost printed his translation of Aristotle's Poetics. This will be one of the most valuable books that has appeared for many years, on account of its learning, taste, and sagacity.

The following will be read with interest, both on account of the writer, and his expected guests : —

* Mr. Porson did, however, complete his transcript, in that exquisite style of Greek penmanship for which he was celebrated, when it was unfortunately consumed by fire. He had the patience to go through the labour a second time, and the University of Cambridge has since published the work from his manuscript.

Oxford, Saturday, 1788.

MR. ROUTH presents his compliments to Mr. Burgess, and requests him to accept his thanks for his elegant, and, if he may be allowed the expression, well-reasoned treatise on the dimensions of the Temple. Mr. Routh expects the pleasure of Mr. Porson's and Mr. Banks's company at dinner on Monday, and should be extremely glad if Mr. Burgess would meet them.

MR. VILLOISON TO MR. BURGESS.

MONSIEUR, ET SAVANT AMI,

J'AI reçu avec bien de la reconnaissance la lettre que vous m'avez fait l'honneur de m'écrire par M^r. Barrois. Je suis bien sensible, M^r., aux preuves de souvenir et d'amitié que vous voulez bien me donner.

Mon Homère paroîtra enfin à Venise dans environ trois mois. Vous y verrez, M^r., dans la preface, l'usage que j'ai fait de vos savantes remarques, et la justice que je vous rends. Aussitôt que j'aurai reçu des exemplaires, je m'empresserai de vous en envoyer ainsi qu'à Milord Stormont.

J'ai lu avec beaucoup d'intérêt et de profit votre excellente dissertation sur Joseph (Josephus): elle est pleine de critique, de logique et d'érudition, et répond d'une manière victorieuse à un des argumens les plus forts qu'on ait faits contre la Religion Chrétienne.

Vous m'obligerez infiniment, si vous aurez la

bonté de me donner de vos nouvelles dans le plus grand detail, et de me marquer en même temps les nouvelles littéraires. Comment va votre traité de l'Analogie de la Langue Grecque? quand paroitra votre édition du troisième livre de l'Iliade, votre nouvelle édition en 8vo. des Marbres d'Arundel?

* * * * *

Then follow notices of works in progress by savans at Paris, Florence, Rome, Parma, Naples, &c.

A succeeding letter gives a list of nineteen different works in progress on the Continent.

Mr. Villoison seems to have been the general reporter of all literary gossip. Wyttenbach, writing to Mr. Burgess in the ensuing year, amuses himself with transcribing Villoison's list of savans and their works, and then archly adds, — Quis credidisset tot esse tamque egregios *μουσαιστας* de quibus vix unquam fando audiveramus.*

TO THE REV. MR. BURGESS.

December 1. 1788.

DEAR SIR,

I HAVE recommended your Conspectus to the attention of my friend Mr. Griffiths, who has pro-

* Who could have imagined that there are so many and such illustrious companions of the Muses, of whom we had scarcely ever even heard mention?

mised to insert any account of it, which I may draw up, in the Appendix. This I shall do with much pleasure, though I have long since ceased reviewing any thing but my boys' exercises. But I feel very desirous that so useful a plan should be generally known; and how can it be better circulated than in the Monthly Review?

Of Mr. Glasse's Samson I have much to say. The mistakes are numerous, and many of them surprisingly gross. On the whole, however, it is the most astonishing performance, which any modern writer of Greek verse ever produced. Did I tell you that I have a Collation of Juvenal, and part of a Collation of Lucan, which I shall be happy to present to you for your *Observationes Criticæ*? My hopes about Wyttenbach's Plutarch are revived by the renewal of the *Bibliotheca Critica*, whence, among other good things, we learn that a Polybius is to be expected from Schweighauser. *De hoc viderint Oxonienses*. I shall always be happy to be favoured with hearing from you, and remain,

Dear Sir,

Your very faithful Servant,

C. BURNEY.

Dr. Warton, his old preceptor, continued occasionally to correspond with Mr. Burgess; but his letters, though expressive of sincere regard and esteem, are in general brief and hurried. In the course of one of them, written in 1788, he ex-

presses regret that it will not be in his power to make any contributions to his "Conspectus," because, to quote his own words, "In all intervals of leisure, I never lose sight, for a moment, of my own great work, the 'History of Grecian Poetry.'" It is humiliating to human pride to compare the projects of superior minds with their actual achievements. This work, it is scarcely needful to add, was never finished.

About this time the public mind was much engrossed by discussions upon the proposed abolition of West Indian slavery. The powerful eloquence and philanthropic energies of Mr. Wilberforce were exerted in its behalf, in the British senate, for the first time, in the spring of 1789. He was nobly supported by the united influence and the splendid talents of Pitt, Burke, and Fox; but though the advocates of abolition proved invincible in the field of argument, Prejudice and Interest prevailed for a time against Justice and Humanity. The immediate object of Mr. Wilberforce's motion was defeated; but a lodgment was made in the public mind in its favour, which proved the harbinger of final success. The attention of the nation was roused to a full investigation of the question; and, in every part, committees and associations were formed, whose fixed resolution it was, that they would wage interminable war against a system which they justly deemed disgraceful to their country, and an outrage upon Christianity.

Happily, this great question, after a long and arduous struggle, has been terminated (as far as Great Britain is concerned) in a manner equally consonant with Justice and Humanity. But those who ventured, at the time to which we now refer, to declare themselves the determined supporters of Abolition, had to incur no small degree of obloquy. Among these early champions Mr. Burgess may justly be numbered. While the question was yet fresh, and the prejudices stirred up in opposition to its calm discussion were hot and powerful, he published, in the year 1789, a treatise entitled "Considerations on the Abolition of Slavery and the Slave Trade, upon grounds of natural, religious, and political Duty." It is a powerful and eloquent exposure of the futility of the arguments advanced in support, not merely of West Indian slavery, but of slavery itself. It explains, in a clear and satisfactory manner, its inconsistency with the principles of Christianity; it proves in what a mitigated form it existed among the Romans; it touches in forcible terms upon the fatal consequences of the slave trade to the progress of civilisation in Africa, and among her swarthy sons in the West Indies; it describes in glowing language the genius of the British constitution, and the claims which the negroes have to a share in its paternal influence; and it anticipates, with certain and assured hope, the final triumph of the cause of emancipation, in spite of every opposing effort and influence.

It is remarkable that his proposition, in the year 1789, was exactly accordant with the measure finally adopted by the British Parliament. He argues in his treatise, not for immediate emancipation, but for an Act of the Legislature which should prohibit all further importation of slaves into the British islands from the coast of Africa ; and which should abolish slavery itself after a limited period : and he proposes to prepare, in the mean time, for this final measure, by the Christian instruction of the Black population.

One passage, and one only, shall be adduced as a specimen of the style in which the work was written.

“ There are those who think it is in vain to oppose the established practice of slavery and of the slave trade, by reasons derived from morality and religion ; that all complaints of cruelty and oppression will avail nothing against the pleas of commercial and national interest.

“ And can any thing be really and ultimately useful to England, which is inconsistent with her political constitution ? to Christians, which offends against the very genius and spirit of their religion ? or to men, which violates the first duties of human nature ? It is impossible to believe (however industriously the doctrine has been circulated) that such sentiments can be general ; and we ought to have much better hopes of the deliberate judgment of a whole people. If, indeed, the event of the

question were left to a body of slave merchants, some apprehension might reasonably be formed about the issue. But the cause of slavery and the slave trade is no longer a subject of mere private speculation. This cause of human nature is brought before the tribunal of that nation, which has always been celebrated for its mercy ; the cause of liberty is submitted to the arbitration of that country, whose freedom and happiness are founded on the general rights of mankind. And we cannot doubt that the great principles of political justice, which form the basis of our constitution, and which ought to come home to the breast of every British subject, will have their full weight in the deliberations of those august assemblies, which are to decide on a cause that involves the purity of our holy religion, and the credit and consistency of our national character."

Coming from an individual of such learning and character as Mr. Burgess, this publication proved both seasonable and influential ; and a vote of thanks for it, as such, was soon after passed by the London Abolition Committee, and transmitted to him by the late Bennet Langton, Esq.

CHAP. XI.

SERMON BEFORE THE UNIVERSITY OF OXFORD IN 1790.

— CORRESPONDENCE RESPECTING IT.

FROM the moment that Mr. Burgess took orders, his attention was directed in a serious and comprehensive manner to theological pursuits. That he might be able to consult the Old Testament in the original, he was assiduous in the study of Hebrew, while his intimate acquaintance with the Greek language gave him every advantage that learning can impart for the critical investigation of the New. He also commenced, about this time, a perusal of some of the principal Greek and Latin fathers ; and he soon after applied his studies in this line to a useful purpose, by addressing an able letter to the *Monthly Review*, in refutation of a charge which they had made against the orthodoxy of the Antinicensian Fathers with respect to the doctrine of the Trinity. In the year 1790, the first sermon which he published, issued from the Clarendon Press. It was preached before the University, and, as the subject was highly interesting, and the mode of treating it original, we shall be excused for dwelling upon it a little in detail. It was entitled “The Divinity of Christ ; proved from his own

Declarations attested and interpreted by his living Witnesses the Jews." Respecting the great doctrine of which it treated, it may truly be said, in the language of his preface, "that there is the best evidence for asserting that it has always been believed in all ages of the church, and the best grounds for maintaining that it will so continue to be believed, by infinitely the greater part of those who study the Scriptures seriously and without prejudice." The evidence of its truth is cumulative ; that is, it consists of a series of direct, and of many collateral proofs. The sermon of Mr. Burgess was confined to a particular class of those proofs, which, though occasionally glanced at by preceding writers, had not, it is believed, been hitherto placed in a light so striking, or in a form so original. The following statement will illustrate his ground of argument : — On various occasions our Saviour uses language respecting his own nature and attributes, which, interpreted according to the acknowledged and established rules of criticism, amounts to nothing less than the assertion of his Divinity, and of his equality with the Father. If any doubt could be entertained whether his words are to be interpreted in this their plain and obvious sense, that doubt is removed by the testimony of his Jewish hearers, who, being familiar with the same customs as himself, intimately conversant with their own native phraseology and idiom, in which he addressed them, and fully alive to all the circumstances of time,

place, and occasion, were much better judges of the sense which his words conveyed, than even the most learned and critical scholars of modern times. Now their words and their conduct furnish, on the occasions alluded to, convincing proof that they understood him in this high and peculiar sense; for they are not only represented as stirred up to the greatest pitch of indignation, at the supposed blasphemy of the claim, but as attempting to inflict upon him, in consequence, the summary punishment directed by the law of Moses against offenders guilty of this crime. (Vid. Lev. xxiv. 14. 16.)

On one of the occasions referred to (John viii. 57—59., compared with Exodus iii. 14.), He declares his pre-existence in language which implied an assumption of the name and prerogative of Jehovah, which so incensed his hearers, that they instantly took up stones to cast at him.

On another occasion, it is declared that the Jews sought to kill him, because he claimed to be the Son of God in a sense*, which, to use the words of the Evangelist, was “making himself equal with God.” John v. 18. 23.

On a third, when He remonstrates with them for being about to stone him, they justify their rage by replying, “For a good work we stone thee

* The force of the original is lost in our English version, by the omission of the word *idior*, that is, *own* or *peculiar* (his own Father).

not, but for blasphemy: and because that thou, being a man, makest thyself God." (John x. 33.) And in this latter instance, although in the exordium of his reply, He parried for a moment their anger by a certain degree of ambiguity in the comment he gave upon his own previous words (John x. 36.), yet that anger revives in all its force when he closes by re-asserting his claim to be the Son of God in such a sense, as that the Father was "in Him, and He in the Father." (ver. 38.)

On none of these occasions does Jesus contradict their inferences, which, in his zeal for the honour due only to God, he certainly would have done, had they mistaken his meaning.

But the most remarkable of these examples, is connected with the closing scenes of our Saviour's life; for it appears, on a calm consideration of the facts as recorded by the Evangelists, that the immediate cause of his condemnation was a solemn attestation of his own Divinity. His enemies, it is true, were bent upon his destruction; but, until he himself furnished them with a pretext for compassing it, by a clear and express claim to that effect, they were baffled in their attempts to adduce any plausible reason for such a sentence.

"And the chief priests and all the council (says St. Mark) sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together." (Mark xiv. 55, 56.)

Finally, after other vain attempts, it is added : “ And the high priest stood up in the midst, and asked Jesus, saying, ‘ Answerest thou nothing ? what is it which these witness against thee ? ’ But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed ? And Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes and saith, What need we any further witnesses ? Ye have heard the blasphemy : what think ye ? And they all condemned him to be guilty of death.” (Mark xiv. 60—64.)

St. John, in like manner, testifies to the real ground of his condemnation in the following words addressed to Pilate by his Jewish accusers : “ We have a Law, and by our Law he ought to die, because he made himself the Son of God.” (John xix. 7.)

That Christ applied to himself the terms “ Son of the Blessed,” and “ Son of God,” in that high and peculiar sense, which involved the claim of Divinity, is therefore equally clear from their language, and from his own undisguised admission.

This sermon contained a series of admirable remarks upon the intimate connection between sound and scriptural views of doctrine and the virtues of a Christian life.

In the year 1797, the Rev. W. Wilson, Fellow of St. John's College, Cambridge, published a learned and able work, intitled "An Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ." In its most important parts it pursued a line of argument and illustration closely accordant with that of which we have just given an account; but as Mr. Wilson had neither read nor heard of the sermon of Burgess, he took credit to himself for being the first person who had placed the argument derived from the Jewish testimonies concerning Christ in a prominent light. Meeting subsequently with that sermon, he at once saw that to it, and not to his own work, belonged the claim of originality; and therefore, in a spirit of candour and equity, he addressed the following letter to its author, which, though it is here introduced out of date, belongs to this branch of my subject.

St. John's College, Cambridge, July 17. 1798.

SIR,

I HAVE directed to you by the mail coach, a copy of a very imperfect book, which I ventured to publish about a year since under the title of "An Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ." My only reason for taking such a liberty, and for troubling you with

this letter, is, to apologise for a sentence at the bottom of the 122d page, which I am convinced, after reading your sermon on the same subject, is a very improper one.

Though I was by no means unacquainted with some parts of your writings, I had not seen the title of your sermon till after the middle of the last month, and I have not had an opportunity of seeing and reading the sermon itself before yesterday. Not being aware that any of our Saviour's doctrines had been regularly and fully ascertained, or confirmed by his words *as interpreted by his Jewish hearers*, I had rather pleased myself with thinking that both the design and execution of my work had novelty as well as truth to recommend them. I find, however, much of the reasoning of my first six chapters in your sermon; and, though not mortified at discovering my want of originality, I am exceedingly concerned at having published a passage, in which I may appear to think slightly of your work; to which, had I known of it, I should most certainly have appealed with pleasure and pride, in support of some of the principal opinions which I have advanced.

I am, Sir, with great respect,

Your obedient servant,

W. WILSON.

The reply of Mr. Burgess was as follows:—

SIR,

THE obliging present of your book reached Durham a few days after your letter. I should have written earlier to thank you for both, if I had not been prevented from reading your very learned work till lately. Single sermons engage so small a share of the public attention, that no apology was necessary for overlooking that of which you speak so kindly. I should certainly have been much pleased to have seen my endeavours to interpret our Saviour's testimony of Himself by the opinions of the Jews, who lived at the same time with him, noticed in your book. But I am much gratified by finding this first, and, as I conceive, most important but neglected branch of the historical evidence of Christ's Divinity so largely and decisively confirmed by you.

I am, Sir, very respectfully,

Your obedient Servant,

T. BURGESS.

What the impressions of the public and of learned contemporaries were of this sermon, will appear from the following letters.

Mongewell, June 29. 1790.

DEAR BURGESS,

YOUR argument, on a second attentive perusal of your sermon, strikes me with its original force. On considering it in every point of view I can dis-

cover no weak part. You are armed at all points, and invulnerable; though you must not suppose that an attempt will not soon be made by Dr. Priestley to convince the world to the contrary. If Dr. Price has any real candour belonging to his nature, he will be inclined to re-examine the foundation of his own opinions relative to the appellation of "Son of God," and about the strength of your reasoning.

I am, with true regard,

Your sincere Friend and Brother,

S. SARUM.

The succeeding letter is from the Reverend G. Huntingford, then Warden of Winchester College, and afterwards, successively, Bishop of Gloucester and Hereford. He was about eight years the senior of Mr. Burgess. Their acquaintance ripened from this time, under the influence of mutual esteem, into warm and affectionate friendship.

Dr. Huntingford united the fame of a scholar to eminence in Christian piety. His amiable and cheerful countenance was the index to a guileless heart. He diffused comfort and happiness around him by his social and domestic virtues, and the sphere which felt the influence of his truly Christian benevolence, was not less illumined by the instruction, vivacity, and anecdote which marked his conversation. He died at Winchester College, in 1832.

TO THE REV. MR. BURGESS.

MY DEAR SIR,

A DISCOURSE on subjects at all times most important, and in the present age most universally examined, must be acceptable to every reader who knows only your name. To me it is doubly valuable, as I am well acquainted with that simplicity and sincerity of heart from whence the thoughts proceeded. I have, indeed, thought long, seriously, conscientiously, anxiously, on the great doctrines of our religion. I have explored, too, the dark and boundless abyss of infidelity. I have stood on the slippery and unbalanced ground of scepticism. I have perilously faced all dangers of the most free inquiry, insomuch that I believe few have searched more diligently for truth, and I trust none will hold it more tenaciously now it is found, than myself. What I mean by truth, is the Gospel religion. In the government of the universe, and more particularly in the scheme of man's redemption, I discover One Divine Power, *ΜΙΑΝ ΘΕΟΤΗΤΑ*, participated from Eternity by Three Eternally Divine Minds, inseparably united in one consciousness. This proposition appears to me perfectly intelligible, and seems to comprise the whole of what need be laid down as the first and grand article of Christianity. Were I called upon for my

second proposition, I would distinguish it by *Αυτο-Θεος, Θεος εκ Θεου, Πνευμα εκπορευομενον*.*

These would be followed by *Θεος εκ Θεου εφανερωθη εν σαρκι, εδικαιωθη εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν εθνεσιν, επιστευθη εν κοσμω, ανεληφθη εν δοξη*.†

According to these leading and indispensable principles of my religion, I could never join in communion with a Socinian nor with any Arian who denied the Eternal Pre-existence of Christ. With you, therefore, I see the absolute necessity of excluding Socinians from our Establishment; to effect which, our Establishment must be guarded in its chief points; and a considerable defence is provided for its security by the Test Laws. Still, however, I think our Articles may be more simplified; and some parts of our Liturgy, intelligible enough to thinking men, but dark to the generality, might be so framed as to admit more into the congregations of our Church, though not into the ministry. Yet, should you ask me how and when this work might commence, and whether unanimity would probably be found in the very persons who should begin it, I am afraid I should be forced to say, *Αλλοι μεν αλλο τι εκραζον· ην γαρ η εκκλησια συγ-*

* God, God of God, the Proceeding Spirit.

† God of God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. — Vid. 1 Tim. iii. 16.

κεχυμένη* in the last century, and perhaps the same would happen in this.

You have rested the Divinity of our Saviour on most sure grounds, the testimony of the Jews themselves, by an interpretation of words explicit and unequivocal. The merit of your Discourse and weight of your argument are not the less, whether the same testimony has or has not been adduced on the same account by preceding writers. Perhaps in so prominent a manner, it has not stood foremost. In a general way, all writers notice it. You will do infinite service at Oxford, by bringing the argument forward in so strong and striking a light; and your Strictures on Priestley and Price will put young men on their guard against such pestiferous empirics in theology.

I have to lament that my situation has hitherto left me no leisure for reading or writing, except when with Mr. Vivian, my pupil. The secular employments of my office call for much attention; and I feel it my duty to discharge every function to the best of my abilities. Still, however, I have the mind of one "*multa et præclara minantis.*" Stobæus is always before my eyes, and often in my thoughts; and I wish you to inform me whether you think labours might usefully be employed on his Fragments? and whether that ground be still unoccupied? This I ask in confidence and secrecy;

* Some cried one thing, and some another: for the assembly was divided.

for I should not choose to stand pledged for any publication, nor to have mentioned, for many years, what, after all, might never be accomplished. In the intercourse of public life, “pendent opera interrupta.” If you should be of opinion that a new edition might be acceptable, I should take pleasure in a work of such variety of matter and diversity of style, and should expatiate on subjects which pleased my fancy.

When you can find leisure, favour me with a letter, and add the time when you think to be at Salisbury.

I am,

Your ever affectionate Friend,

G. I. HUNTINGFORD.

Winton College, June 11. 1790.

The concluding passage of the following letter from Dr. Parr is curious, as an anticipation of what Porson afterwards effected in his letters to Travis, though with little idea of the prominent part which Burgess was in after days to take in the question alluded to.

DEAR SIR,

YESTERDAY I was favoured with your letter, which reached me about the time that the post sets off from Warwick; of course, I could send no answer before to-day.

L 3

I desired Mr. Paradise to thank you for the honour you did me in sending me your sermon, which, from my respect for the writer, and my serious attention to his subject, I had before purchased. The composition is masterly, and many of the observations are highly interesting.

What tidings have you of Lennep? I wish we could prevail upon Porson to collect and fairly state the evidence pro and con relating to the two disputed texts, and in his luminous way to subjoin his own opinions. Perhaps I wish for that which, in your very orthodox University, would be thought indecorous; when I say, that the learned world would be obliged to any scholar for republishing what has been written on them by Emlyn, Martin, Newton, Mills, Bengelius, Wetstein, Benson, and Griesbach.

I have the honour to be,
Dear Sir,
Your very respectful and obedient
SAMUEL PARR.

TO THE REV. DR. PARR.

November 19. 1788.

DEAR SIR,

I AM very glad that the object of my *Initia Homeraica* has met with your approbation. It was to consult such opinions as yours with respect to the object, that I published the book. I hope to make

it, in another edition, more useful to beginners, and more deserving of your approbation.

I have inclosed a copy of my *Conspectus*, which I have printed in Latin, and have endeavoured to put into a rather more readable form than it was in the English Advertisement, which you did me the favour to accept. I have lately had a very friendly letter from Mr. Burney on the subject of it, and I hope to profit, towards the completion of my undertaking, from his kindness and learning. Our common friend Mr. Routh has promised some remarks on Epiphanius, and I flatter myself that Dr. Parr will not be *ασυμβολος*. I have not the art of making fine speeches, and therefore I must omit the opportunity of telling you why I should be proud to have your assistance, and contribution to my intended publication.

The question which you ask me about the eligibility of any particular College is not easy to answer. However, upon the whole, I am inclined to think that Oriel is most likely to answer the views of your young friend. The fellowships are exceedingly good, and are open to the University. The present Provost is a very learned and excellent man, and your young friend will certainly have it in his power to recommend himself to him by his diligence and regularity. In our College we have no Warwickshire Scholarship.

M. Wyttenbach has finished the *Miscellaneous Works of Plutarch*; they are ready for the press;

and I think it is not unlikely that we shall have the honour of printing the book at Oxford. But of this, more in another letter. He has printed off half a new number of the *Bibliotheca Critica*, *i. e.* of the second number of the third volume. Brunck's *Sophocles* is one of the articles. The latest intelligence that I can give you of Heyn's *Pindar*, is the following extract of a letter which I received from him the 12th of last April: —

“*Nihilne apud vos adhuc constitutum est de Pindaro recudendo, de quo ante annos aliquot mecum egit vir doctus Oxoniensis. Non alienus eram ab eo concilio, ut mitterem interpretationis copias, quas in Pindarum paratas habeo. Nunc eas hac urbe evulgandas typis curabo. Gottingæ, d. xii Apr. 1788.*”

M. Santenius has printed off a considerable part of a new edition of *Terentianus Maurus*, some of the sheets of which I saw when I was at Leyden at the latter end of September. I told him of the expected edition in England. He was very anxious that I should send him all the particulars about it, which I could collect. You will oblige me very much by any information respecting it which you can give me.

I am, dear Sir,

Yours, most respectfully,

T. BURGESS.

P.S. White has mentioned to me your generous exertions for a certain distressed family.

TO THE REV. DR. PARR.

C. C. C., January 5. 1789.

DEAR SIR,

THOUGH the receipt of your last kind letter; which has laid me under many obligations for the amusement and instruction which it afforded me, and for your very liberal offer of communications on Terentianus Maurus, made me very desirous of hearing from you again, not only on the subject of Terentianus, but on the Latinity of my *Conspicatus*; yet a variety of engagements prevented my sitting down to write to you. Not a day, however, has passed without my thinking of the debt I owe you. One of these engagements has been the preparing a pamphlet for the press on a temporary topic, which has lately occupied all the attention which I could spare from other engagements; of this you shall hear in my next.

As to your pupil, the chance which he has of becoming a fellow of any College will depend entirely on his own behaviour, the connections he may make, and accidents which it is impossible to foresee, but which he may, in some degree, be able to prepare himself for, when he has resided a little at the University. If he enter a commoner at any College where there are open fellowships, there is certainly a greater probability of his succeeding to a fellowship of that society, than of any other. The best Colleges for him to enter with this view are,

Oriel, Brazennose, University, Balliol, and Queen's. Though it is not easy to decide which is preferable, yet I have made my inquiries ; and, upon the whole, I should recommend Oriel. His situation in Oriel will give him a prior chance in his own society, and will not intercept his views upon any other.

I congratulate you most sincerely on the success of your efforts for Dr. Browne's family. I have desired Dr. White to consider me as responsible for a small sum. But to return to the literary part of your letter. You will oblige me very much by pointing out any exceptionable words or expressions in my Conspectus. I did not send it you out of mere compliment, nor did I wish to have your good opinion only, but I hoped to profit from your judgment.

I am very much satisfied by your approbation of my specimen of *Initia Homerica*. The whole of this work will consist of two parts : to the first I shall prefix a collection of grammatical principles from the writers on dialects, as an introduction to the grammatical knowledge of Homer ; to the second part I shall prefix a collection of critical principles, as preparatory to a critical knowledge of Homer.

Mr. Burney has been at Oxford lately, and I am very happy to have made his acquaintance.

I remain, dear Sir,

Your most obedient Friend and Servant,

T. BURGESS.

TO THE REV. G. HUNTINGFORD.

DEAR SIR,

MANY thanks for your obliging letter. The approbation you are so good as to bestow on my sermon, has given me much real pleasure. The ground of argument which I chose in proof of our Lord's Divinity, I am glad you think with me is sure ground. In the midst of difficulties and embarrassments on the subject of our religion, I have always found it sufficient to fix me. If I had any satisfaction in the composition of the sermon, on the mere score of writing, it was in bringing forward an argument, which, though not unnoticed, seemed not to have been made enough of, that is, not to have been exhibited as a leading and fundamental proof of our Lord's Divinity.

I rejoice to hear that you have been thinking seriously of Stobæus. The ground is not, indeed, unoccupied. Mr. Heeren, a German, is employed in the *Ecloga Physica*, and Mr. Schow, a Dane, on the *Ecloga Ethica*. But so little has been done to Stobæus, that there is room for employment in every species of criticism and illustration. My information respecting Mr. Heeren and Mr. Schow, I owe to the following paragraph in a letter which I received last January from Mr. Heyné; “a nostro Heeren, cujus Menandrum Rhetorum subtili criticâ expolitum, meministi, futuro anno excudetur nova recensio Eclogarum Physicarum multis

modis plenior, e codd. Italicis et Escorialensi, Eclogæ autem Ethicæ, ab alio meæ disciplinæ alumno, qui nunc Romæ degit Schow, Dano, curantur simili modo."

If you are in Winchester, in about a fortnight's time, I shall have the pleasure of calling on you, and shall be happy to meet you in good health.

I am, dear Sir,

Your sincere Friend,

T. BURGESS.

C. C. C., July 25. 1790.

TO THE REV. G. HUNTINGFORD.

MY DEAR FRIEND,

I HAVE many thanks to return you for your last letter, and for what I have since seen on the subject of my Reflections. As I greatly value your good opinion, I have a sincere satisfaction in knowing to whom I owe so favourable a representation of them. I can make every allowance, for the different points of view in which believers and unbelievers see the same article of faith; but such allowance gives neither truth nor probability to opinions which every page in the Gospels convinces me are untrue. I can make every allowance, without being able to alter my persuasion that they who deny the truths of the Gospel, and reject the faith which Christ has enjoined, are not Christians. An unbeliever may sincerely hold the opinion which he avows;

but his sincerity can never make that true which is false, nor relax the meaning of our Saviour's denunciation against unbelief.

I have well weighed in my own mind the difficulties which you start ; and the more I think on the subject, the more and more I am convinced of the necessity of marking, as fully and plainly as possible, the limits which separate what we believe to be true, because revealed, from what we believe to be untrue ; and what we believe to be Christianity, from what we believe is not Christianity. Without a full and decided perception of such limits, I think we cannot contend earnestly for the faith. If belief in the Divinity of Christ be necessary to our salvation, as Christians ; which, as a believer in Revelation, I cannot doubt ; to deny that faith, must (I have as little doubt) exclude unbelievers from the benefits of Christianity. Therefore, what even the Racovian Catechism pronounces of those who do not worship Christ, I think myself bound to apply also, though the Socinian Catechists do not, to those who deny the Divinity of Christ.

I have read, with much pleasure, your letter to the students of Hackney. I wish they may have minds well enough disposed to profit by it. I am printing a new edition of my sermon, which I hope to send you soon.

I am, dear Sir,

Your affectionate Friend,

T. BURGESS.

C. C. C., 1790.

In the course of the same year, he followed up the subject of his first sermon by another, the object of which he thus describes in a letter to Dr. Parr.

“ I am at present employed in preparing an Ordination Sermon for next Sunday, which occupies all my leisure. My subject is “ the distribution of the gifts of the Holy Ghost at the first establishment of the Christian Church ; ” and by way of introduction to the main subject, “ Scriptural proofs of the personality of the Holy Ghost distinct from the Father.”

CHAP. XII.

CHARACTER OF MR. CORAI.—MR. BURKE'S WORK ON THE FRENCH REVOLUTION.—PROPOSAL OF CONFERRING THE DEGREE OF LL.D. ON HIM BY THE UNIVERSITY OF OXFORD FRUSTRATED.—LETTERS ON THE SUBJECT.

1788 to 1790.

AMONG the foreign correspondents of Mr. Burgess in 1788, and for several successive years, was a young Greek, a native of Smyrna, of the name of Corai. He was introduced to his notice by Vil-loison, to whose generous exertions he had already been much indebted, and who hoped that some appointment, suited to a man of learning, might be procured for him in England. He had been educated as a physician, and was passionately fond of Greek literature. The works of Hippocrates had engaged his particular attention, and he had prepared a mass of critical materials with a view to a new edition of his works; on which, however, his want of pecuniary means forbade him to venture. The literary ardour of this young man comes into touching contrast with his poverty in the course of his correspondence with Mr. Burgess, who did his best to bring him into notice, by publishing, in the

second Fasciculus of the Museum Oxoniense (a work of which we shall hereafter have to speak), a specimen of his learned lucubrations. There is a passage in one of Villoison's letters, by which it seems that the University of Oxford had manifested a disposition to print the whole of them ; but if so, the intention was abandoned. This letter is so amusing a specimen of the levity with which this sprightly French scholar treats the formidable difficulties of emendatory criticism, that we cannot forbear inserting it.

'A Paris, 13 Mars, 1791.

MONSIEUR ET CHER AMI,

Je profite avec bien d'empressement du premier moment que j'ai de libre pour vous témoigner ma vive et éternelle reconnoissance du service important que vous avez rendu à la littérature Grecque, à l'Antiquité, à la Médecine, à moi, Monsieur, et à M. Corai, en déterminant l'Université d'Oxford à se charger de l'impression de son ouvrage immortel. Vous en serez étonné quand vous le verrez, et vous conviendrez qu'il n'y a point de livre de critique qui renferme tant de découvertes. Il a restitué Hippocrate d'un bout à l'autre, et chemin faisant, il corrige une foule de passages d'Hérodote, d'Athénée, Platon, Sophocle, Aristophane, Hésychius, &c. Il me montre son travail à mesure qu'il avance, et mon admiration va toujours en croissant. Son premier volume sera prêt et livré à l'impres-

sion dans dix mois. Dieu veuille seulement conserver des jours si précieux aux lettres ! Sa santé est très-foible, et la position précaire où il se trouve, la pauvreté où il est réduit, ses inquiétudes sur l'avenir, aggravent ses infirmités. De revers ont fait perdre à cet homme vertueux une fortune considérable, dont jouissoient ses parens qui étoient les plus forts négocians de Smyrne. Je vous prie en grâce d'insérer dans vos deux premiers cahiers de vos "*Observationes Miscellanæ Criticæ*" toutes les observations qu'il vous a envoyées, afin d'annoncer son ouvrage à l'Europe savante.

Marquez-moi donc, mon ami, quand paroîtra la nouvelle édition, en 8vo, des *Marbres d'Arundel*. Le *Strabon d'Oxford* avance-t-il ? Y a-t-il d'autres nouvelles littéraires ?

Aimez toujours votre meilleur Ami,

D'ANNSE DE VILLOISON.

Meetings frequently took place between Mr. Porson and Mr. Burgess, both at his own lodgings in London, and at the house of Dr. Burney. He always spoke with admiration of the singular acuteness of Porson's mind, as well as of his great learning. He described his conversation as turning much upon points of Greek criticism, and abounding in curious anecdotes. Being one day questioned respecting Dr. Parr, after he had been dilating in this manner upon Porson, he gave the following sketch of him : — " Parr's forte was a wonderful

memory. His conversational dexterity far exceeded his powers as a writer. His composition was pompous and verbose ; but his table-talk at the house of such men as Dr. Routh, where I used to meet him, was very agreeable. As for his Latinity, it is a mosaic, composed of sentences from the Latin classics, curiously but incongruously assorted. He had little or nothing of Porson's surprising skill in conjectural criticism, the result of profound learning and a sort of wonderful intuition, by means of which he corrected or restored so many corrupt readings in Greek authors."*

* The skirmishes of these literary Goliaths are naturally matter of curiosity and amusement to ordinary scholars. Parr was always submissive in the presence of Porson, and did homage to his immeasurable superiority ; but he lorded it in his turn over others with the mixture of good-natured vanity and insolence which were natural to him. I have found among the Bishop's papers a curious instance of his style of dealing with an antagonist, in the following particulars of a rencontre between him and a very eminent critic, the late Bishop Marsh, then Margaret Professor at Cambridge. It took place in the Combination Room of Trinity College, where Parr, Marsh, Mr. Jones, one of the college tutors, and others were seated at the head of a table. Dr. Parr, who had been talking of Sir William Jones, mentioned the epitaph on his monument in University College, Oxford, and, addressing himself to one of the company, inquired what he thought of the word "floruisset," which, he said, was in the inscription. Dr. Marsh now broke forth. "I do not like it. Had it been floret, he does flourish ; or floruit, he has flourished ; or florebit, he will flourish, it might have done very well ; but floruisset never can be right." By a wink from Mr. Jones some of the party were now apprised that Parr himself was the author of the epitaph. He could bear no more, but, with a sort of good-humoured indignation, exclaimed — "I'll tell you what, Marsh ; you have thought proper, in the most rampant, audacious, and obtrusive manner to give your opinion. I will bet you a rump and dozen that it should not be floret ; and another rump and dozen

In the year 1790, when the public mind in England was agitated by fierce and conflicting opinions upon the moral and political tendencies of the new order of things in France, Mr. Burke, no less a philosopher than a statesman of the highest order, published his celebrated work, entitled, "Reflections on the French Revolution," &c., in which he not only exposed, with masterly skill, the levelling and destructive character of Jacobinism, but did noble justice to the principles of rational liberty as exemplified in the British constitution.

The benefits resulting to his country from this timely interposition were eminently great, and an earnest wish was excited, in consequence, among the resident Graduates of Oxford to give appropriate expression to their gratitude by conferring on Mr. Burke academical honours. Mr. Burgess was among the foremost in furthering this proposition, and the course which the affair took is fully explained in the following letter, addressed by him to the Bishop of Salisbury : —

that it should not be floruit ; and another that it should not be florebit ; and another that it ~~should~~ be flourisset ; and these gentlemen shall decide." Marsh was evidently discomposed, for many persons had gathered round them.

————— Now dreadful deeds
Might have ensued ;

but one of the party, by an ingenious turn in the conversation, contrived to avert the gathering storm.

M 2

C. C. C., December 7. 1790.

MY LORD,

MY pamphlet I reserve till you arrive at Mongewell. Your account at Fletcher's I will take care of. I have inclosed the title page of a publication, which I have suggested to Nichols, and which he has very readily undertaken to print. I think it will be an useful introduction to St. Paul's Epistles.

Mr. Burke's book, as you may imagine, has been much the subject of admiration in this place. It is become, indeed, a very general wish of the resident Members of Convocation, that a diploma degree might be conferred on him, in return for the services which his book is likely to render, by the admirable representation which it contains of the true principles of our constitution, ecclesiastical and civil. I cannot represent this wish as universal ; and, indeed, I am sorry to add, that it is not the wish of some respectable persons in high stations of the University. It was suggested to the Vice Chancellor, about three weeks ago, under the sanction of one of the Heads of Houses. Ten days elapsed without any progress in the business ; and as the term was hastening towards a conclusion, the Vice Chancellor was consulted whether it would be considered by him and the other Heads as disrespectful, if the Masters were to express their wishes by requesting him to propose it to the board ; which would enable him, at the same time, to judge how far it was the

general sense of the resident members. The Vice Chancellor said he saw no impropriety in the proposal. Accordingly, an address to him, to the above effect, has been signed by forty-nine Members of Convocation. The address will be presented to-morrow. Forty-nine are, I believe, full half of the resident members, who answer for themselves and their friends. We count upon full eighty Members of Convocation who are decidedly for the degree. There are, however, some doubts whether the meeting in Golgotha will defer to the general sense of the Masters. It certainly will not be the first time they have obstructed the wishes of the University.

As to absolute unanimity, Mr. Burke, as a public character, cannot reasonably expect it; but if this could be deemed a sufficient objection to the intended compliment, a few disaffected or self-willed persons might at any time obstruct the best measures of the place. I have troubled you with these particulars, because, as I had my share in promoting the application for the proper degree, I thought it due to your Lordship.

I am, my Lord,
Your Lordship's dutiful and
obedient Servant,
T. BURGESS.

P. S. — I have delayed my letter for the sake of

stating the result of to-day's meeting. The Heads have met, and decided against the degree.*

The decision of the Heads was not allowed to frustrate the main object of the resident Graduates.

They effected their purpose of doing honour to

* The following was the address alluded to in the preceding letter, and presented to the Vice-Chancellor : —

We, the undersigned, beg leave respectfully to suggest to the Vice-Chancellor, that we believe it to be a very general wish of the Members of Convocation, that the degree of LL.D. by diploma might be conferred on the Right Honourable Edmund Burke, in consideration of his very able representation of the true principles of our constitution, ecclesiastical and civil, in his late publication, entitled, "Reflections on the Revolution in France, and on the Proceedings in certain Societies in London relative to that Event."

James Adams, M.A. New C.
Henry Beeke, B.D. Oriel C.
John Buckland, B.D. C. C. C.
Thos. Barnard, B.D. C. C. C.
R. Baxter, M.A. Jesus C.
Thos. Burgess, M.A. C. C. C.
Thos. Boys, M.A. New C.
W. Bryant, B.D. Linc. C.
W. Clarke, B.D. Trin. C.
R. Churton, M.A. Brazennose C.
Sept. Collinson, M.A. Queen's C.
J. Crouch, M.A. St. Edmund's Hall.
John Davies, M.A. Jesus C.
Henry Davies, M.A. Wadham C.
J. Denison.
W. Flamant, D.D. Trinity C.
W. Fothergill, M.A. Queen's C.
W. Green, M.A. Magd. Hall.
G. Griffiths, M.A. Hertford C.
J. Gutch, M.A. All Souls C.
G. Harper, M.A. Brazennose C.
W. Holwell, B.D. Exeter C.
W. Hooper, M.A. Univ. C.
R. Heslop, M.A. Univ. C.

D. Hughes, D.D. Jesus C.
J. L. Jacob, M.A. Worcester C.
H. Kett, M.A. Trinity C.
S. Kilderbee, M.A. Univ. C.
W. Landon, M.A. Oriel C.
W. Lee, M.A. New C.
J. Parsons, M.A. Brazennose C.
R. Pritchard, M.A. Jesus C.
J. Roberts, M.A. Jesus C.
W. Rhodes, M.A. Worcester C.
Edward Stretch, M.A. C. C. C.
J. Skelton, B.D. C. C. C.
C. Smith, M.A. New C.
J. Smith, M.A. Pembroke C.
M. Surtees, M.A. University C.
J. Tesh, B.D. C. C. C.
T. D. Trollope, M.A. Wadh. C.
W. Towney, M.A. Wadh. C.
J. Thompson, M.A. Queen's C.
D. Veysie, M.A. Oriel C.
T. Winstanley, M.A. Hertford C.
W. Williams, M.A. Wadham C.
R. Wright, M.A. Brazennose C.
J. White, D.D. Wadham C.
J. Yeomans, M.A. Wadham C.

Mr. Burke, in the following address, which was transmitted, at their request, by Mr. Burgess to Mr. Windham, to be presented by him to that gentleman : —

“ WE, whose names are subscribed, resident Graduates in the University of Oxford, request you to accept this respectful declaration of our sentiments, as a tribute which we are desirous of paying to splendid talents employed in the advancement of the public good. We think it fit and becoming the friends of our Church and State to avow, openly, their obligations to those who distinguish themselves in the support of our approved establishments ; and we judge it to be our especial duty to do this in times like the present, peculiarly marked by a spirit of rash and dangerous innovation.

“ As members of a University whose institutions embrace every useful and ornamental part of learning, we should esteem ourselves justified in making this address, if we had only to offer you our thanks for the valuable addition which the stock of our national literature has received by the publication of your important reflections. But we have higher objects of consideration, and nobler motives to gratitude. We think that we consult the real and permanent interests of this place, when we acknowledge the eminent service rendered to our religious and civil constitution by your able and disinterested vindication of their true principles. And we obey that

more sacred obligation upon us, to promote the cause of religion and morality, when we give this proof to the world that we honour the advocate by whom they are so effectually defended."

TO THE REV. MR. BURGESS.

DEAR SIR,

I AM sorry to have delayed, a day longer than was necessary, the transmitting to you the inclosed letter to me, from Mr. Burke, expressive of his sense of the approbation signified of his work, and of the honour done him by the resident Graduates of Oxford. By some accident, it did not come into my hands till Saturday, after the post was gone out.

Mr. Burke is a man to feel, on all occasions, more what is of service to the general interests of mankind than what is personally flattering to himself: and, in that view, thinks less, I dare say, of the compliment you have paid him, however honourable, than of the effect of that compliment in counteracting what I must think a great reproach to the governing power in the University. It certainly reflects no great honour on the sincerity and purity of their zeal, to whom the more valuable of our establishments are, in a peculiar manner, intrusted, that they should be slow in thanking a person who had stepped so zealously and so ably forward in their defence as Mr. Burke.

It gives me infinite pleasure, both as a zealous

promoter of the same general principles as Mr. Burke, and as a member of the University of Oxford, that you have, in so great a degree, rescued its character from this reproach, and confined the blame within its proper limits.

Let me, in conclusion, repeat my satisfaction, in having been made the medium of a communication so creditable to both parties; and, with my best compliments to all friends who may be at Oxford, I beg you to believe me,

Dear Sir,

Most truly and faithfully yours,

W. WINDHAM.

Hill Street, Dec. 29. 1790.

TO THE RIGHT HON. WILLIAM WINDHAM.

MY DEAR SIR,

THE valuable tribute of approbation which I have received from so many distinguished Graduates in the University of Oxford, becomes doubly valuable by passing through your hands. Gentlemen so eminent for their erudition and virtue, and who possess the uncommon art of doing kind things in the kindest manner, would naturally select a person qualified like themselves to convey honours and distinctions to those whom they are inclined to favour.

Be pleased to assure those learned gentlemen that I am, beyond measure, happy in finding my well-

meant endeavours favourably received by them ; and I think my satisfaction does not arise from motives merely selfish, because their declared approbation must be of the greatest assistance in giving an effect (which, without that sanction, might well be deemed wanting) to an humble attempt in favour of the cause of freedom, virtue, and order united. This cause it is our common wish and our common interest to maintain, and it can hardly be maintained without securing in a stable perpetuity, and preserving in an uncorrupted purity, those invaluable establishments which the wisdom of our ancestors devised, and thus of giving permanency to those blessings which they have bequeathed to us as our best inheritance. We have, each of us, a common interest in maintaining them all ; but if all, excepting those who are more particularly engaged in the conduct of those establishments, and who have a peculiar trust in maintaining them, were wholly to decline all marks of concurrence of opinion, it might give occasion to malicious people to suggest doubts whether the representation I had given was really expressive of the sentiments of the people on those subjects. I am obliged to those gentlemen for having removed the ground of those doubts, and

I have the honour to be,

My dear Sir,

Your most faithful and obliged humble Servant,

EDMUND BURKE.

Duke Street, St. James's, Dec. 22. 1790.

CHAP. XIII.

TRANSLATION OF DR. SHUTE BARRINGTON TO THE SEE OF DURHAM. — MR. BURGESS RESIGNS THE TUTORSHIP OF CORPUS. — A PREBENDAL STALL GIVEN HIM AT DURHAM — AND SUBSEQUENTLY THE LIVING OF WINSTON. — HIS STYLE OF LIFE THERE.

1791 to 1795.

UPON the death of Dr. Thurlow, Bishop of Durham, in 1791, Dr. Shute Barrington was translated to the vacant see. This event naturally produced a great change in the plans and professional avocations of Mr. Burgess. The duties attached to the office of Bishop's chaplain in a diocese so remote and important, being incompatible with those of Tutor of Corpus, he prepared to bid adieu to Oxford. In quitting the scene of his early literary triumphs, endeared to him also by so many ties of friendship, and by such varied and interesting associations, a heart even less susceptible than his would naturally have been agitated by conflicting emotions. Not only a separation from friends, but from the libraries, and other learned advantages of the University, were painfully felt by one so wedded to study and contemplation. But the bright star of his patron's favour and friendship summoned him

away ; and above all, the guidance and disposition of that gracious Providence which had opened to him, step by step, and by means unlooked for and unexpected, the path of usefulness and honour, and which was preparing him for extended services and further advancement.

A conscientious desire to promote men of learning and piety formed one of the distinguishing features in the character of Bishop Barrington ; and it was his happiness, in the great majority of instances in which he disposed of his extensive patronage, to find that he had not been deceived in his estimate of character. Never had he more reason to indulge this pleasant reflection than in one of the earliest of his acts of this description after his translation. In the course of the year 1794, he gave the first stall which became at his disposal to his excellent Chaplain, and before the close of the same year changed it for another more valuable. In addition to learned and professional eminence, attained by a path every step in which had been honourable to his character, Mr. Burgess now found himself in possession of a lucrative piece of preferment, and in a post of honour and usefulness in the church. The mutual feelings of the Bishop and Chaplain are most pleasingly developed in the following letter : —

Mongewell, Dec. 5. 1794.

It may be matter of doubt, my dear Burgess, whether you derive more pleasure from your pre-

ferment, or I from having bestowed it. The thanks of both are due to a gracious Providence : from me, that it has given me the power of rewarding distinguished and unassuming merit : from you, that you have been the object of my choice. You have obtained the comforts which flow from ease and independence : I, those which result from the consciousness of having acted right ; from the credit of my appointment ; and from the friendship which this connection has produced between us, and which I value among the happy circumstances of my life. Be that life long or short, may I, during the remainder of it, never forget, that patronage is a trust to be rendered subservient to the great interests of religion and learning.

As this will probably find you within forty-six miles of this place, I wish you to be informed that I do not mean to stir from hence till after Christmas-day, when the meeting of Parliament will compel me to remove.

Believe me, with the truest regard,
Your affectionate Friend,
S. D.

For three years Mr. Burgess assiduously discharged the various duties which devolved upon him as Bishop's Chaplain, and Prebendary ; and, according to ordinary estimate, few situations in the Church could have been more enviable. He was surrounded with the luxuries attendant on high station, without

its cares and responsibility. He had continual access to agreeable and literary society, and such was his patron's Christian benignity and politeness, that he was free from all painful feelings of dependence. So simple and primitive, however, were his tastes, and such was his love of learned leisure, that he often sighed in secret for a state of life more congenial to these predilections. He was actuated, also, by motives still more elevated. The religious principle had been silently deepening in his mind, and he felt anxious to employ his talents for the promotion of the glory of God and the salvation of souls, in the active discharge of pastoral and parochial duties. In prosecution of this, the favourite bent of his wishes, and the highest point of his ambition, he requested his kind friend the Bishop to bestow upon him the living of Haughton, then vacant, and to permit him to relinquish his stall and the chaplaincy. "You shall have it," replied his Lordship, in his courteous manner; "but you must now, in your turn, do me a favour. You must give it me back again; you shall have a living, but it must be one which will not dissolve our connection, nor sever you from Durham." "He accordingly gave me," added my venerable friend, (whose very words I nearly quote,) "in 1795, the sweet and delightful living of Winston; so delightful, that the Editor of the Beauties of England and Wales expresses his surprise that an incumbent once in possession should ever quit it for any situation under

the sun. Arthur Young says it is worth going a thousand miles to see ; and Mr. Frederic Vane, Lord Darlington's brother, used to call it the Northern Tivoli. The landscapes which it commands are absolutely enchanting. You have Raby Castle ; you have richly wooded acclivities, a fine bridge over the Tees, the hills of Cleveland ! Such a combination of beauty is rarely found centered in any one place." Nearly in these words did Bishop Burgess, in his 80th year, recur, with almost youthful enthusiasm, to these scenes, in which he had spent many of the happiest hours of his life. He there found a retreat from the round of company, and the frequent calls of public duty, which had hitherto absorbed the greatest portion of his time. But the Bishop added still further to his happiness by releasing him from his more onerous duties, those incident to the station of domestic chaplain, and restricting them, in a great degree, to the office of examining candidates for orders. For this service he was peculiarly fitted by his learning and piety ; and he could not but feel that he who, in addition to active parochial labours, faithfully discharges the important functions of such an office, occupies a very useful and honourable situation in the church of Christ. Winston was only ten miles from Auckland Castle, where Mr. Burgess was a frequent and a cherished inmate. The feelings of the Bishop towards him have been already described as next to paternal, and what had recently

occurred tended to augment their mutual friendship and esteem. He divided his time of residence pretty equally between Durham and Winston, though the peaceful and pastoral delights of the latter increasingly riveted his affections. The income of the living was moderate, from 200*l.* to 300*l.* per annum, and the population did not exceed a few hundreds. They very soon became animated by feelings of cordial respect and affection for their new Rector, in whom they found a kind and liberal friend, a Christian teacher and benefactor, and a bright example of personal piety. He set himself to do good among them, in conjunction with his curate, not only by a zealous discharge of his public duties, but also by visiting his people in their respective homes and cottages, and there conversing with them in the true spirit of a Christian pastor. Among many other modes of administering to their temporal comfort, he constantly kept a large assortment of blankets and other useful articles in his house, to lend out among the sick or necessitous.

Throughout life, his heart melted upon an appeal to his benevolence ; and he felt, not only for the trials of the more indigent poor, but for those, also, to which industrious men in respectable situations are occasionally liable, from peculiar vicissitudes. For example, one of his parishioners, a tenant of the Bridgewater estate, was in arrear for rent, for a considerable sum ; a distress was about to be levied on his effects, when he generously interfered, and

advanced the whole amount, consenting to receive it back by degrees, in hay, cheese, and such articles.

His pastoral care was specially extended to those of his flock who were precluded, by distance or bodily infirmity, from attending the services of the parish church. Two cottages situated in suitable quarters of the parish were fixed upon, where such persons assembled, at a specified hour, every Sunday, and Mr. Burgess and his curate divided the duty of meeting them, and of ministering to their spiritual edification. Sir Thomas Bernard, a name proverbial in the annals of benevolence, was so much pleased with "The Poor Man's Club," as this plan of instruction was called at Winston, that he gave an account of it in one of his publications, and it thus became the germ of those extra-official ministrations, which, under the name of cottage lectures, and, in most instances, with episcopal sanction, are doing extensive good in many of our populous parishes, destitute of due church accommodation. Disinterested efforts like these, on the part of the clergy, are now of ordinary occurrence; and, while they essentially promote the important ends of the Christian Ministry, they win the affections of the people, and cement the bonds of their attachment to the Established Church, its ministers, and offices.

The instruction of the children and of the youth of his parish was another branch of pastoral duty to which Mr. Burgess assiduously devoted much of his

time and thoughts ; and many were the little cheap publications on religious subjects which he printed at Durham for their benefit.

The Titles of some of these were as follows :—

A Catechism on the Ten Commandments, for the Use of Parents and Visitors of Sunday Schools. Price Twopence.

Selections from the Old and New Testament, and the Book of Common Prayer.

Moral Annals of the Poor, in two Parts.

Sacramental Questions and Answers, extracted from the Book of Common Prayer ; to which is added, Paraclesis, or a Compendium of Christian Consolation. Price One Penny.

An Easter Catechism, in two Parts. A Christmas Gift.

A large assortment of his sermons, preached at Winston and at Durham, are in the possession of the writer. They bear the impress of a heart truly devout, and of a judgment which clearly apprehended the great scope and aim of the Gospel of Christ. The fallen condition of man, his redemption by the atoning sacrifice of Jesus Christ, the session of the Saviour at the right hand of the Majesty on high as Mediator and Intercessor, the renewing and sanctifying influences of the Holy Spirit, these were the great truths upon which he supremely dwelt, and which he applied to the consciences of his hearers, with affectionate seriousness and energy.

And, in order that his people might profit by the Liturgical part of the services of the Church, and "pray with the understanding," he was careful to instruct them in the object and end of its various offices. "The church keeps up," as Isaac Walton observes, in his life of George Herbert, "an historical and circular commemoration of times, as they pass by us; of such times as ought to incline us to occasional praises, for the particular blessings which we do, or might, receive by those holy commemorations." To these, whether involving calls to special humiliation, or to devout thanksgiving, he directed the attention of his hearers, and he was no less assiduous in explaining to them the nature, obligations, and privileges of the Sacramental ordinances.

Deeply attached to the Church of England, convinced that its doctrines are scriptural, its mode of government apostolic, and its formularies impregnated with the elevated yet chastened devotion of the purest ages of Christianity, he was among the most devoted of her sons. But although, in this sense, a high churchman, there was no bitterness in his orthodoxy. However uncompromising in his opinions, charity and kindness influenced his whole mode of communicating them to others; nor could a Dissenter, after personal conference with him, fail to bear away the impression that he was one in whom the love of God and of his neighbour was predominant, and who had

a smile for real goodness, wherever it was to be found.*

* Although it is anticipating the order of events, the following extract from a letter of Hannah More to the Rev. C. Wilks, written in 1809, is so much in unison with the above statements, that we venture to insert it here : — “ The good Bishop of St. David’s has paid us a second visit. He drove over from Bath to breakfast, and, as it was Easter Monday, he desired, after breakfast, to read the whole church service to us. It was so primitive and so like all he does, it pleased me. With guests and workfolks we mustered a decent congregation.”

CHAP. XIV.

SACRA PRIVATA OF MR. BURGESS.

THE life of Mr. Burgess at Winston was divided between the faithful discharge of pastoral and parochial duties, the prosecution of his learned studies, and the assiduous cultivation of personal religion. The piety and integrity of his heart, and his conscientious desire to consecrate his various talents to the glory of God, have already been described ; but his portraiture as a private Christian has not been attempted. We shall now place him before the reader in this character ; and in doing so, shall not be reduced to indulge in imaginary traits, since he has himself furnished the requisite particulars in a variety of private reflections and soliloquies, written at different intervals, though chiefly about the time to which we now refer, and which prove him to have been, early in life, a bright example of faith and holiness. To subdue his own will, and to bring his senses, passions, and affections into subjection to the law of Christ, had so become his predominant object, that, without any hyperbole, it might have been said of him, —

Thy care is fix'd and zealously attends
To fill thy odorous lamp with deeds of light,
And hope that reaps not shame.

MILTON.

At the same time it will appear how sensible he was that his best services were marred with imperfection, and that "he gloried only in the cross of Christ, by which he was crucified to the world, and the world to him."

The reflections alluded to were chiefly written in the blank leaves and in the margins of some of his favourite devotional writers, among whom may be enumerated Bishop Wilson's *Sacra Privata*, Doddridge's *Rise and Progress of Religion*, Payne's *Thomas à Kempis*, Robinson's *Scripture Characters*, Nelson's *Practice of True Devotion*, Law's *Serious Call*, and Baxter's *Saint's Rest*. Only eighteen months before his death, he took down from a book-shelf a copy of Payne's *Kempis*, and pointed out with much feeling to the present writer its numerous marginal annotations, as indexes of the state of his mind while residing at Winston, and as no less expressive of his latest convictions. He added, that he had written similar notes and reflections in the margin of another devotional book, which, however, has, unfortunately, been lost. His *Nelson on True Devotion* is also replete with similar annotations. These, and a few sheets of manuscript, are the principal sources to which we are indebted for the means of graphically developing his inmost thoughts. To such spiritual exercises he could have been no stranger before he came to Winston, but the opportunities he there enjoyed for calm and uninterrupted reflection tended, as he

himself avowed, to deepen and confirm in his soul every holy principle.

By some memoranda referable to this period, it appears that he so apportioned his time as to assign particular hours to study, to devotional exercises, and to his active duties ; and in order to compass these objects without injury to his health, he practised the strictest temperance. We shall now, without further preface, place before our readers the following specimens of his "*Sacra Privata*."

A Heathen Emperor used to say of a day in which he had performed no good action, "*I have lost a day*." Go and do thou likewise. Look out for objects, and seek for opportunities of doing good ; and when thou hast neglected any such, then, at least, say, "I have lost a day." Record omissions. Keep a moral register, with a column for omissions.

If we expect no return for any good we do but from God, he will repay us with infinite interest.

Those occasions in life are truly valuable which give exercise to the best Christian virtues, such as long-suffering, gentleness, meekness, forgiveness, and all other gifts of the Spirit, and the graces of charity — that charity "which suffereth long and is kind."

Thou hast been all mercy to me, O God ! May I be so to others !

Labour after and pray for simplicity of intention.

In every act of good which you do, endeavour to perform it from love to God, and obedience to his will.

All is vanity, but the love of God and a life devoted to his will. O my soul! consider those words — “Son, remember that thou in thy lifetime receivedst thy good things.”

“Lord, increase my faith;” increase my love of Thee, and my hatred of sin.

Bring thyself every day to such particulars of

SELF-EXAMINATION

as will be satisfactory to recur to at the hour of death.

1. Dost thou believe that Almighty God hath by his power made heaven and earth, and all things therein, and that he doth by his Divine Providence govern the same?

2. Dost thou confess that thou hast transgressed and broken the holy commandments of Almighty God in thought, word, and deed? Art thou sorry in thy heart that thou hast so broken his laws, and neglected his service, and so much followed the world and thine own vain pleasure? And wouldst thou not lead a holier life if thou wast to begin life again?

3. Dost thou from thy heart desire to be reconciled unto God, through Jesus Christ, his blessed

Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and interceding for thy soul ?

4. Dost thou renounce all confidence in all other mediators, saints or angels, believing that Jesus Christ, the only Mediator of the New Testament, is able to save “them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them ?” And wilt thou, with David, say unto Christ, “Whom have I in heaven but thee, and there is none upon earth that I desire besides thee ?” — Psalm lxxiii. 25.

5. Dost thou hope to be saved by the only merits of the precious death and passion which thy Saviour Jesus Christ suffered for thee, not putting any hope of salvation in thy own merits, nor in any other means or creatures, being assuredly persuaded that “there is no salvation in any other ;” and that “there is none other name under heaven whereby thou must be saved ?”

6. Dost thou heartily forgive all wrongs and offences offered unto thee, and dost thou cast out of thy heart all malice and hatred, that thou mayest appear before the face of Christ, the Prince of Peace, in perfect love and charity ?

7. Dost thou firmly believe that thy body shall be raised up out of the grave at the sound of the last trumpet ; and that thy body and soul shall be united together again in the resurrection day, to appear before the Lord Jesus Christ, and thence to

go with Him into the kingdom of heaven, to live in everlasting bliss and glory? Thank God, I do. — Lord, teach me.

STUDYING THE CROSS.

Blessed are the evils which lead us from the world to Christ.

Blessed are the wrongs which bring us to a willing conformity to Christ.

Blessed are the injuries which wean our affections from things on earth, and fix them on God.

Have your crosses done you any good? Cast all your care upon God.

“Blessed Lord, who hast caused all holy Scriptures to be written for our learning,” &c. &c.

I pray God to fix in my mind what I have read, to convert my reading into holy resolutions, and my resolutions into practice, in every part of my duty to God and man.

ON EARLY RISING.

Consult Wesley and Law on early rising. Wesley rose at four.

RESIGNATION.

Whatever evils and losses you suffer, regard them as ordered by God for your good.

It is the Lord's doing.

“Whom he loveth he chasteneth.” “Every

branch that beareth fruit, he purgeth it, that it may bring forth more fruit." — John xv. 2.

Blessed are the injuries which render you dependent upon God, and independent of creature comforts. "In patience possess ye your souls." "Come unto me, all ye that labour and are heavy laden ; and I will give you rest."

A serious view of Death, proper to be taken as we lie down in our beds.

O my soul ! look forward with seriousness and attention, and learn wisdom by the consideration of thy latter end. Another of thy mortal days is now numbered and finished ; and as I have put off my clothes, and laid myself upon my bed for the repose of the night, so will the day of life quickly come to its period ; so must the body itself be put off, and laid to its repose in a bed of dust.

There let it rest, for it will be no more regarded by me than the clothes which I have now laid aside. I have another far more important concern to attend to. Think, O my soul ! when death comes, thou art to enter upon the eternal world, and to be fixed either in heaven or hell.

All the schemes and cares, the hopes and fears, the pleasures and sorrows of life will come to their period, and the world of spirits will open upon thee. And, oh ! how soon may it open ! perhaps before the returning sun brings the light of another day. To-morrow's sun may not enlighten my eyes, but

only shine round a senseless corpse, which may lie in the place of this animated body : at least, the death of many in the flower of their age, and of many who were superior to me in capacity, piety, and the prospects of usefulness, may loudly warn me not to depend on a long life, and induce me rather to wonder that I am continued for so many years, than to be surprised if I am suddenly removed.

And, now, O my soul ! answer, as in the sight of God, art thou ready ? Art thou ready ? Is there no sin unforsaken, and so unrepented of, to fill me with anguish in my departing moments, and to make me tremble on the brink of eternity ? Dread to remain under the guilt of it ; and this moment renew thy most earnest application to the mercy of God, and to the blood of a Redeemer, for deliverance from it.

But if the great account be already adjusted ; if thou hast cordially repented of thy numerous offences ; if thou hast sincerely committed thyself into the hands of the blessed Jesus, and not renounced thy covenant by returning to the allowed practice of sin, then start not at the thought of a separation. It is not in the power of death to hurt a soul devoted to God, and united to the Great Redeemer. It may take me from my worldly comforts, it may disconcert and break my schemes for service on earth ; but, O my soul ! diviner entertainments and nobler services await thee beyond the grave. For ever blessed be the name of God, and the love of Jesus,

for these quieting, encouraging, joyful views! I will now lay me down in peace, and sleep free from the fears of what shall be the issue of this night, whether life or death be appointed for me. O Lord, thou God of truth and mercy, I can cheerfully refer it to thy choice, whether I shall wake in this life or another.*

All religious consolation is founded on faith in God, and that on a knowledge of the Scriptures. (Romans x. 17.) There can be no religious consolation without repentance, the first motion towards which is the grace of God producing in the heart effectual conviction of sin. The next is, a perception and acknowledgment of the mercy of God in producing this conviction; confession of sin, renunciation of self-righteousness, and full dependence on the merits of Christ's atonement, bring the mind first to the hope, and then to the assurance of pardon, for the sake of Christ. Thus the heart is "renewed," and "created in Christ Jesus to good works," which, springing from faith and a deliberate principle of obedience and love, now become acceptable to God.

A devout participation of the sacrament of the

* The last Reflections are taken from Dr. Doddridge's "Rise and Progress," but were found carefully written out by Mr. Burgess, in connection with his own heads for daily self-examination — thus appropriating them to his own use.

Lord's Supper, as it is a high exercise of repentance, contrition, and grateful adoration, so is it also an efficacious means of consolation.

“*Injuriarum remedium est oblivio*,” says the heathen moralist. “*Injuriarum remedium est ignorare*”*, says the Christian : and both upon rational principles ; but the Christian remedy is the surest, because without forgiving an injury it is not easy to forget it : in practice, also, it is infinitely the best, because it is in obedience to the express command of God.

To forgive injuries on a religious principle is an act of grace, not of nature ; and the surest means of attaining it is to exercise the mind in that entire resignation to Providence, which sees the hand of God in all events which happen to us.

Memento mori — perhaps to-morrow, perhaps to-night.

O Death, how bitter is the remembrance of thee to the man who is at ease in his possessions, &c.

O Lord, into thy hands I commend my spirit, that whether I live I may live unto Thee, or whether I die I may die unto Thee ; for, whether I live or die, I am thy creature, thy property. Lord Jesus, mercifully receive me.

* “To forget injuries is the best remedy for them,” says the heathen moralist.

“To pardon injuries is the best remedy for them,” says the Christian.

Now, while the time of gathering heavenly riches is, in much mercy, continued, lay up for thyself the substantial treasures of eternity—treasures of prayer, forgiveness, meekness, patience, humility, beneficence, contentment, temperance, purity. Study the one thing needful.

Love and wish well to every soul that lives. Dwell in love, and then you dwell in God. Hate nothing but evil. Give me grace, O Lord, to love Thee more and more, to love thy name, to love thy will.

Suffer not your peace to depend upon any created good. Study the one thing needful.

Assist me, O Lord, in my endeavours to withdraw my mind from the actions of others, and to turn my eye inwardly on myself. Be thou, O Lord, the pure object of all my intentions and desires, so that I may seek myself in nothing that I do. Keep me always mindful, that many actions assume the appearance of charity that are only selfish and carnal ; preserve me from that self-deceit which seeks itself in all things, without perceiving it : deliver me from all self-will and inordinate affection : grant me that true and perfect charity “ which envieth not, which seeketh not its own,” but desires that God may be glorified in all things, through Jesus Christ.

STUDYING THE CROSS.

They who would bear crosses only of their own choosing would sacrifice to God only that which cost them nothing.

Christ has said, "How hardly shall the rich man enter into the kingdom of heaven!" And shall we labour through life to acquire wealth, and be miserable from the want or loss of such an obstacle to our everlasting happiness?

Christ has said, "Woe be to you that are rich, for ye have received your consolation." And may we not therefore aspire to great spiritual consolation, even in the absence of human comforts?

Christ has said, "How can they believe who receive honour one of another, and seek not that honour which cometh from God only?" And shall we all our life long be grasping after honours and distinctions, and be miserable at the smallest diminution of them? Is wealth "the one thing needful?" No. Is it not a great hindrance to our salvation? On many accounts it is. Is the privation of it, therefore, any real loss? It may be converted into a gain. Is the grandeur, wealth, or happiness of this world "the one thing needful?" No: they may be a great hindrance to our salvation, by withdrawing the soul from God, and fixing it on the objects of this life.

Are the troubles, the losses, the crosses which interrupt our happiness in this life to be lamented, or to be thankfully accepted? They are to be

thankfully accepted as mementos that this world is not our home; as motives to repentance for past sins, and to the redemption of lost time; as lessons and trials of meekness, patience, humility, and fellowship with Christ.

Why should we hope to escape those trials from which no human being has been exempt? Who among the servants of God accomplished his earthly pilgrimage without experiencing adversity and distress? Christ and his apostles, the martyrs and pilgrims of old, all suffered persecution. Do not they deserve the name of hirelings, who are for ever seeking after comfort? Repine not, therefore, at the want of riches and honours, which, by gratifying and nourishing our self-love, self-esteem, and self-seeking, are very dangerous impediments to our salvation.

Convert all injuries into occasions of spiritual profit, by seeing the hand of God in them, by making them the means of dying to thyself, and of attaining to more intimate communion with a neglected and long-suffering Saviour.

We enter into the fellowship of the sufferings of Jesus Christ when we endure injuries with a composed mind, patiently, and, if possible, cheerfully, in obedience to his commands, in imitation of his example, and therefore for his sake.

Simple obedience is to be more highly prized than

refined subtilty, and a pure conscience than learned philosophy ; that is to say, a conscience purified by the blood of Christ, and freed by it from the condemning sense of sin ; a mind and heart spiritualised, sanctified, and bent on a course of renewed obedience to God.

In these thoughts and aspirations, so simple, and yet so elevated, the reader has before him a picture of the interior mind of the subject of this memoir. It was thus that he acted on the principle of the Psalmist, "Thy word have I hid in my heart, that I might not sin against Thee;" and in reliance on that animating promise, "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him." — John xiv. 23.

The communion of the devout soul with its Creator, Redeemer, and Sanctifier, is the employment of its spiritual and immortal faculties in the highest, purest, and noblest manner of which they are capable. It is an approach, by the way of his own special appointment, and in compliance with his own gracious invitation, to the mysterious presence of the "First Perfect" and the "First Fair," of the Central Source of Light and Life, of Holiness and Happiness. It is to look up to Him, through faith in the Great Mediator of the New Covenant, with humble, yet filial confidence, as to a reconciled Father; and to claim the fulfilment of his infallible promises,

of renewing the soul that seeks Him, and of stamping upon it, in some degree, the image of his own moral perfections. So far, then, as this devout temper of soul is habitually cultivated, it will be found to include the germ and principle of every excellency of which created nature is capable. This is to cull, while still mortal, immortal fruit, the pledge and foretaste of an eternal and unfading inheritance. The production of this state of mind is, in fact, the object and aim of all religious ordinances, the ultimate scope, as far as man is concerned, of that glorious Revelation, "which has God for its author, salvation for its end, and truth without mixture of error for its matter."

From an early stage in his clerical career, Mr. Burgess was animated by this devout spirit. To its purifying influence is to be ascribed that superiority to the temptations of the world and of high station; that indifference to wealth; that patience, self-denial, and charity, which were such distinguishing features in his character. At this particular period, there is reason to believe that he carried some of the habits and tastes of an ascetic life further than his better judgment afterwards approved; but, even if it were so, what was it but the excess of a noble principle, "*terrena calcantis, cœlestia sitientis.*"

Nor let any sneering objector presume to say, "Pretty language, indeed, this depreciation of wealth and honours from a man who was in the high road to the possession of both!" Wealth, in the de-

gree that he enjoyed it, had sought him; he was disposed to make the best use of it in every way; and had it by any accident been wrested from him, he would have practised, himself, the magnanimity which he inculcated; he would even have said that he might have learnt this lesson in a much lower school than that of Christ, the school of his favourite Epictetus. And as for honours, it will be seen by the sequel, that he was never found among those who coveted them. Such objectors have yet to learn that Christianity, when it truly animates the heart with its superhuman philosophy, can impart poverty of spirit in the midst of affluence, and unaffected humility beneath the shade of a mitre.

CHAP. XV.

HIS MARRIAGE. — DOMESTIC LIFE AT WINSTON, ETC. — IS
APPOINTED TO THE BISHOPRIC OF ST. DAVID'S.

1799 to 1803.

FIVE years of the life of Mr. Burgess glided happily away in the peaceful and faithful discharge of pastoral duties at Winston, varied by official residence at Durham, by occasional visits to Bishop-Auckland, and by the discharge of his important functions as examining chaplain. His retirement had occasionally been pleasantly interrupted by visits from Oxford friends, and from others of more recent standing; but in the year 1799 he relieved the solitude of his situation, effectually, by entering into the married state.

The object of his choice was Miss Bright, daughter of John Bright, Esq. Mr. Bright was of an ancient Yorkshire family, whose ancestors suffered greatly in their property during the usurpation of Cromwell. In addition to his landed estate he possessed a house in Durham, in which his widow continued to reside after his death. The present representative of the family is the Rev. John Bright, of Skeffington Hall, Leicestershire.

Mrs. Burgess survives her husband, and cherishes his memory with unceasing and affectionate veneration. During the long course of forty years, through which this union extended, their harmony and happiness were uninterrupted. Those who have had the privilege of sharing their social board will fully enter into the spirit of this description, and can never forget the respect and tenderness which he unceasingly manifested towards his amiable consort.

My readers will not be surprised to hear, that his thoughts had hitherto been so exclusively bestowed upon his learned studies and his religious duties, that he had little attended to the cares of housekeeping. In allusion to his inexperience in all such matters, the Bishop of Durham smilingly said to the lady, a short time before their marriage, "Miss Bright, you are about to be united to one of the very best of men, but a perfect child in the concerns of this world; so you must manage the house, and govern not only your maids, but the men-servants also." A piece of friendly advice for which Mrs. Burgess, however unwilling to outstep her proper province, soon found reason to perceive the necessity.

On the day of their marriage, the Bishop drove into Durham from Auckland Castle to unite their hands, and it was arranged that they should go to Winston Parsonage immediately after the ceremony. Conjecturing that his chaplain might probably have

forgotten to furnish his larder suitably to the occasion, the kind and thoughtful Prelate had sent over an ample supply of delicacies to await their arrival. Just as they were about to drive off, he amused himself by probing the fact. "You have, no doubt, taken good care to provide everything in the best manner for Mrs. Burgess's reception at Winston?" The chaplain started at the question, and was obliged to own that really it had never occurred to him. He was at once relieved from his embarrassment, and had reason, as on many former occasions, to recognise in his diocesan his good genius.

But while he thus occasionally lost sight of what referred to personal comfort or gratification, Mrs. Burgess was most pleasingly impressed, on settling at Winston, by the minute attention which she found that her husband had been in the habit of paying to the comfort and relief of the poorer classes of his parishioners.

In after life, they both delighted to recur to the happy days they spent in this peaceful parsonage. The situation was so retired, that, excepting in the summer months, they saw little company; but their evenings were rendered delightful by the constant fund of interesting reading which the library, seconded by its owner's intimate acquaintance with its stores of knowledge and entertainment, supplied.

Their time was divided between Durham and

Winston, though the habits of the two places were necessarily very different. Mr. Burgess retained all his love of studious and devout retirement ; but his marriage naturally led him more than formerly into mixed society, where he was always a great favourite. He was never inclined to take the lead in conversation, or in any way to obtrude his opinions, but was always willing to be drawn out by others, when, from the strength of his memory, his excellent understanding, and his acquaintance with general literature, he poured forth a bright stream of instruction and amusing information. But he was most happy himself, and most of all attractive to others, when engaged in a tête-à-tête with some kindred spirit upon any subject of mutual interest.

His person, as described to me, at this time, corresponded with my own impressions at a much later period. It was tall, erect, and dignified, and there was a cast of pleasing, not repulsive gravity over the calm expression of his intellectual features. His smile was peculiarly winning. The Reverend Mr. Smelt, a very accomplished man, and sub-tutor to George IV., who often met him at Durham, used to say, "Of all the sweet things I can think of, there is nothing quite equal to Burgess's smile."

He had always been a cherished guest at Auckland Castle, occasionally spending many weeks

there. During one of these visits, after his marriage, Mrs. Burgess was walking in the park with the Bishop and a lady, when they saw him approaching. "There," exclaimed the lady, "comes 'an Israelite indeed, in whom is no guile.'" "Yes;" replied the Bishop, "or, as Pope has elegantly expressed it, —

" ' In wit a man, simplicity a child.' "

Dr. Paley, to whom the Bishop had given the valuable living of Wearmouth, occasionally visited at Auckland Castle, and Mr. Burgess often amused himself with contrasting the open-heartedness and honest simplicity of his manners and conversation with the obsequious complaisance of some of the guests. Mrs. Barrington was one day very eloquent about the happiness of a certain married couple, whose days, she said, passed in perpetual harmony, so entirely did they think alike on all subjects. "How delightful! how enviable!" one and another exclaimed; but Paley was silent. At length Mrs. Barrington addressed him thus: "But, Dr. Paley, what do you say to it?" "Mighty flat, Madam," was his short but expressive comment on this description of connubial bliss.

As the love of literature was ardent in Mr. Burgess, the love of books was its natural attendant. When he went from Winstan to Durham for a few

days, the carriage was often so loaded with them, that Bishop Barrington, in his pleasant way, told Mrs. Burgess she ought to stipulate that only a certain number should be admitted at any one time.

His various duties, and the increasing demands upon his time, now left him, it is true, little leisure to pursue those critical and philological studies, which had hitherto continued pleasantly to employ some of his hours of relaxation, the fruits of which still exist in a series of small manuscripts, written in a neat style of penmanship, and entitled "*Otia Dunelmiana*." They chiefly consist of critical notes, various readings, and conjectural emendations, having reference to the text of some of his favourite classical authors.

The following letter addressed to him, by Bishop Porteus, in 1802, will prove that his thoughts and time continued to be sedulously occupied in preparing cheap and useful publications, for the religious edification of the humble and industrious classes : —

TO THE REV. MR. BURGESS.

Fulham House, June 4. 1802.

REVEREND SIR,

I AM very glad you continue your pious and judicious labours for the instruction of the lower classes and middle orders of the people. Mr. Sharp's

Tract * is a very valuable one, and I cannot have any objection to my little book on the Evidences being bound up with it.

You would oblige me by sending me a copy of your "Selections" when finished, and also copies of the three parts of the Easter Catechism, and of the Christmas Gift. They might be sent by different posts under different covers.

I am, with much regard,

Your faithful and obedient Servant,

B. LONDON.

After Mr. Burgess had taken his degree of B.D., Dr. Cooper, one of his brother prebendaries, and his next door neighbour at Durham, used frequently to urge him to proceed to take that of D.D. Most of the prebendaries at this time had done so. "Burgess," he would say, "you ought to take your Doctor's degree. It is a compliment you owe your college." In the summer of 1803, business calling him to London, he stopped at Oxford in his way, and did take it. During his stay in town, the Bishop of Durham told him that Mr. Addington, then Premier, had a few days before said to him, in the course of conversation, "I wonder Burgess does not call on me; I was with

* Mr. Granville Sharp's Tract on the Greek Definitive Article. It was first published in a number of the Museum Oxoniense, by Mr. Burgess, who was a zealous advocate in support of Mr. Sharp's theory. Some account of it, and of the important questions connected with it, will be found in the Appendix.

him both at Winchester and Oxford." The Bishop added, that after hearing this, he really ought to call. His shrinking, modest nature recoiled, however, on the present, as on many former occasions, from obtruding himself into notice, or in any way courting patronage, and he returned to Durham without profiting by this friendly hint. Even Mrs. Burgess heard nothing of it till several days after his return home, when he casually mentioned what had occurred, and she very naturally exclaimed, "Then, of course, you called in Downing Street?" to which he replied in the negative. She tacitly acquiesced in his decision.

About a fortnight afterwards, as they were sitting together, the post came in, and among various letters which it brought, Mrs. Burgess called his attention to one franked by Mr. Addington. "Some friend," he replied, "must have asked him to frank a letter to me," and he put it aside for the moment, not having the slightest suspicion of its contents. Mrs. Burgess, who soon after left the room, observed on her return, that he looked grave and thoughtful, and inquired the cause, when he showed her the following letter from Mr. Addington: —

Downing Street, June 5. 1803.

SIR,

THOUGH we have been separated almost thirty years, I have not, let me assure you, been a stran-

ger to the excellence of your private character, nor to your exertions for the interests of learning and of religion; and I have been anxious that your services should be still further noticed and distinguished, and your sphere of being useful enlarged. These considerations, alone, have led me to mention you to his Majesty as the successor of the late Lord George Murray, in the diocese of St. David's, and I am happy to say that his Majesty has entirely approved of the recommendation. It will not be expected that you should relinquish your prebend in the cathedral church of Durham.

I have the honour to be, with true esteem,

Sir,

Your most obedient and faithful Servant,

HENRY ADDINGTON.

To the Rev. Dr. Burgess.

The feelings of Dr. Burgess on the perusal of this letter" were mingled and conflicting. The tribute of respect and esteem which it conveyed, from a distinguished and upright statesman, writing from an accurate knowledge of the nature and circumstances of his career, both public and private, could not but highly gratify him. His conscience, also, testified that he had in no way courted this flattering offer. It came to him unsought and unexpected. But his reflecting mind could not be dazzled into a forgetfulness of the great responsibility attendant upon the episcopal office, nor of the

onerous public duties which its acceptance would impose upon *him*, whose cherished wish had been the quiet life of a country clergyman. His first impression, therefore, was, to decline the offer; and, in allusion to this fact, he said to a friend, a short time only before his death, "I had not lost the feelings which prompted me, some years before, to request permission to retire from Durham into a less public station." Further reflection, however, outweighed his scruples; he felt convinced that should he return a negative reply, the friends whose judgment he most valued would unite in condemning his decision; and this conviction, together with the spontaneous nature of the minister's offer, and the anticipations which his letter threw out of his increased usefulness, finally induced him to return an affirmative, and, of course, a grateful answer. Some idea existed that Mr. Addington would have given the vacant bishopric to a learned divine in the North, long since dead, an old friend of Burgess, and a worthy man, but pompous and pushing. One who knew them both, observed in allusion to this report, "It was well he did not give it to Dr. —; he would have died of inflation. It is best bestowed on that humble, apostolical man."

The see of Exeter became vacant about ten days after the appointment of Dr. Burgess to that of St. David's, and Mr. Addington told him that it would have been offered to him had it first been at

his disposal. The Bishop replied, that he much preferred St. David's, as he delighted in the prospect of a country residence. Exeter was given to the late Dr. Fisher. They were consecrated on the same day, and were in consequence called, at the time, the Twin Bishops.*

When he attended the levee to do homage, George the Third surprised him by one of those instances of accurate recollection of old incidents in the lives of his subjects, for which he was so remarkable; and it was not less an instance of his kindness, and his power of paying a just and elegant compliment. "You were chaplain, I believe, to the Bishop of Durham, twenty years ago, when he was Bishop of Salisbury?" "Yes, please your Majesty." "I thought so," the King replied; "I remember his saying he went to Oxford to select the person best qualified to serve him in that capacity, and that he fixed on you. It was equally honourable to you both."

Among the many heartfelt congratulations which poured in upon him on this occasion, none could have awakened such emotions as those which he received from his old and revered friend the Bishop of Durham. They were equally affectionate and cordial, though mingled with many regrets at the

* The consecration sermon, on this occasion, was preached by his old and highly valued friend the late Archdeacon Churton, with whom he kept up an intimate friendship and frequent correspondence, until it was terminated by the death of the latter, after his own translation to Salisbury.

prospect of losing his valued chaplain's efficient services.

The friend of his youth, Dr. Huntingford, who had become Bishop of Gloucester, and was also Warden of Winchester College, addressed him as follows : —

MY DEAR FRIEND,

I HAVE again and again contemplated your promotion with unspeakable joy. On your own account, and for the sake of the church and religion, I seriously think it a most interesting event.

It is not impossible that you may see me either in London, where I must preach the Fast Sermon, or at Gloucester, through which you will pass in your way to Abergwilly. The greater leisure we should probably have at Gloucester, would make that place the more eligible for our meeting.

I am, my dear Friend,

Your sincere and affectionate

G. J. GLOUCESTER.

The boys of Winchester School proffered their congratulations in a Latin letter, in which, while they plumed themselves on the honour of claiming him as a Wykehamist, they further urged it as a plea for his applying to the Warden to grant them an additional week at the ensuing holidays. His reply, in the same language, conceived in terms of terse elegance, signified his ready assent to their wishes,

his zeal for the college, and his kindest wishes for all its youthful occupants; while the Bishop of Gloucester testified both his private regard for his friend, and his public sense of the merits of the Wykehamist Bishop, by granting more than was requested; a decision which he communicated in the accompanying letter.

MY DEAR FRIEND,

THE young men were much gratified by your epistle. I deem it of consequence that they should be deeply impressed with a sense of the effects which arise from laudable exertions. I have therefore given them a fortnight; one week to you as a Wykehamist, and one to my friend. The inclosed is my formal and official answer.

Your ever affectionate friend,

G. J. GLOUCESTER.

W. C., July 7. 1803.

MY LORD,

I AM honoured with your Lordship's application. The interest I take in the prosperity of every deserving Wykehamist will induce me to give one week; and the personal respect I feel for your Lordship will prompt me to add a second.

I trust the scholars of this college will retain a

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due sense of your kindness, and look up to your example as an object for their imitation.

I am, my Lord,

Your Lordship's affectionate Friend and Servant,

G. J. GLOUCESTER.

Winton College, July 7. 1803.

CHAP. XVI.

SETTLEMENT OF THE BISHOP IN THE DIOCESE OF ST.
DAVID'S. — HIS PRIMARY CHARGE.

1803 and 1804.

IN the autumn of 1803 the Bishop of St. David's took possession of Abergwilly Palace. Situated two miles from Carmarthen, in the vale of Towy, on the edge of the river of that name, amidst meadows of exquisite verdure, skirted by lofty wooded acclivities, this peaceful residence was in perfect accordance with the taste of its new occupant. Its rural beauties and secluded character delighted him, and his love of the picturesque found ample scope in the scenery of the neighbourhood. His predecessor in the see, Lord George Murray, had much improved and beautified the principal apartments of the palace, but it was substantially in great want of repair; and in many respects its defects proved incurable. The passing traveller must not judge of what it was during the occupancy of Bishop Burgess, by the elegant and spacious mansion which now forms the palace. This has been exclusively the work of Dr. Jenkinson, the present

bishop, who has also added much to the beauty of the pleasure grounds by judicious improvements. At the time to which we refer, it was a large, straggling house, cheerful in its appearance, but without any pretension to architectural character and effect.

The year 1803 closed before the Bishop found himself comfortably settled in his new residence. His primary visitation of the diocese took place in the year 1804. During the preceding months he had made himself fully acquainted with its condition, and had anxiously reflected upon the best means of exerting himself for its improvement.

The charge which he delivered on that occasion was equally beautiful and impressive. He touched upon the high responsibility attached to the cure of souls, with the earnestness of one who deeply felt its weight; but he more especially dwelt upon the happiness arising out of the mixture of studious, peaceful habits, and active duties naturally connected with the clerical profession. In dilating on this subject, he had the advantage of speaking from intimate experience. At Winston he had himself acted the conscientious part which he now recommended to others, and had largely tasted of the pure and elevated happiness which he depicted. So faithfully, indeed, does this charge reflect the image of his own feelings, tastes, and predilections, that we shall further the object of this memoir, as a portraiture of his character, by intro-

ducing a brief analysis of some of its most interesting and impressive passages.

He makes, at the outset, some striking reflections upon the testimony borne by the experience of all ages to the vanity of every scheme of human happiness which is not based upon religion. He then refers to the witness of the Royal Psalmist to the same truth, and cites various sublime passages in which David declares that in the love, the service, and the favour of God, he found the alone adequate object of his soul's noblest powers and affections. "Whom have I in heaven but Thee, and there is none upon earth that I desire in comparison of Thee. My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever."

For the attainment of happiness thus deeply founded, the Christian minister, he proceeds to prove, enjoys singular advantages. His profession naturally keeps him aloof from the violence of civil discords and contentions, and the law fortunately disables him from those competitions of interest, those hazards of commercial speculation, which tend to fill the mind with uncharitable selfishness and irreligious anxiety. The opportunities for mental advancement and for self-inspection which he possesses, may be improved to the most valuable ends ; and if, as is often the case, the scene of his clerical labours happens to be a retired situation in the country, he may convert this allotment of Provi-

dence into an additional means of happiness. In retirement all nature assumes new beauties. In this garden of Eden the voice of God is more distinctly heard than in the din of crowds and cities. The mind here disengages itself from the contagion of earthly cares, and fits itself for the finest exercise of all its powers.

To be employed in the acquisition of knowledge, or in the contemplation of important truths, is not only one of the purest pleasures of which the human intellect is capable ; it is also the most permanent, the least dependent upon accidents, and the most worthy of a rational and intelligent nature.

The love of knowledge is an original innate principle. For what is mind but the faculty of perceiving knowledge? The pleasure arising from what we did not know before, is, too, as universal as it is innate ; is seen in the infant and the savage, in the scholar and the philosopher. It is also as active as it is universal. One man it sends to the utmost bounds of the habitable globe, through the severest extremities of heat and cold, of danger and disaster ; another it impels with the same ardent spirit of inquiry, to exhaust, in his laboratory or his study, the vigour of his healthiest days, the flower of his animal spirits, perhaps the very power of his reason.

Happily for him who devotes himself to the Christian ministry, no other professional study

combines so many of the most valuable parts of learning.

Whatever can in any degree recommend the cultivation of general knowledge, or give value to books, those inestimable repositories of its treasures, may be eminently said to the praise of sacred learning. The antiquary, the philologist, the historian, the moralist, the poet, and the artist, will all find in the study of the Bible, ample stores to interest their respective tastes, and exercise their talents.

But in the vast concerns of eternity how much greater is its value? They that fear God and know the depth of their own sinfulness, and look with awe and terror to the demands of divine justice, will there meet with the most consolatory grounds of hope and confidence in the mercy of God, and motives to gratitude for the means ordained for their salvation.

They who, under the impressions of the merciful goodness of God, hunger and thirst after righteousness, will there find food that will satisfy their longing after divine knowledge, their desire of growth in grace and moral improvement, food that will never fail, but endure unto everlasting life.

The Christian minister derives from the study of the Bible all the interest and pleasure which might be expected from the only authentic history of the first origin of the human race, of the progress of society, the destruction and renovation of mankind, the institution of religion and law, and the revolu-

tions of a people separated from all other nations, and under the immediate government of God.

In the second part of this wonderful book he finds the highest affections of the mind excited by an account of the birth, life, sufferings, death, and resurrection of an extraordinary person, professing himself to be the SON OF GOD—the only-begotten SON OF GOD; and dying, not for himself, but (through the ignorance and malice of his enemies providentially permitted) for the sins of mankind. By a connected view of the two parts of this inestimable book, he sees God's great plan of the redemption of the world gradually unfold itself, from its opening in his gracious promise at the Fall, through a series of literal and typical prophecies, to its final accomplishment in the advent of the Messiah. With awe, and admiration, and gratitude he contemplates the deep unfathomable mystery of incarnate Deity: a mystery which for ages lay hid in the designs of Providence, and was at length manifested to the world, attested by men and angels, declared by miracles and signs, by the glorious ascension of Jesus Christ, and by the effusion of the Holy Spirit on the day of Pentecost. This series of events, combining all the dignity of truth, with more than the wonders of fiction, deeply interests even an indifferent reader: but a religious man and a Christian, and above all a minister of the Gospel, is touched with a more affecting sympathy, when he finds himself a party concerned; when he sees that he him-

self is one of the transgressors for whom the great sacrifice was offered, when he beholds his own cause pleading, and nothing less than everlasting happiness or misery at issue. How greatly, then, must the effect on his own mind be increased, when, by "rightly dividing the Word of Truth," and by combining with the grandeur of the subject his own personal interest, he sees at one view, by the light of Scripture, the relative points which connect this great plan together.

To the interesting pursuits of a studious life, the habits proper to the clerical office add the comforts of a peaceful life, infinitely enhanced in its value by the ends and sanctions which regulate it. To have the "affections set on things above, and not on things on the earth," and so to "overcome the world;" to find the yoke of Christ easy; to "come with boldness to the throne of grace;" to be assured of acceptance with God in the name of Christ; — these are the privileges of a sincere disciple of Christ, and sources of happiness eminently resulting from the conscientious exercise of the pastoral duties.

Having thus dilated on the blessings of a life devoted to the Christian ministry, he next touches upon its inestimable utility. He then briefly refers to the chain of evidence which establishes the authenticity of the Holy Scriptures, and the truth of Christianity; after which he enters upon a consideration of what may be called the difficulties and

discouragements of the clergy. To these he opposes many wise, consolatory, and animating observations; and winds up this part of the subject by the following passage: —

“Justice can never be done to any profession which is pursued with aversion or indifference. Without loving his profession no one can become an able and faithful minister of the Gospel of Jesus Christ. But to such, the love which David had for the priesthood, for its occupations and duties, will become a living principle of conduct. ‘Oh! how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord. My heart and my flesh rejoice in the living God!’”

The charge concludes with a description of the ends and objects proposed by a society to be called the Church Union Society, the establishment of which is described in an ensuing chapter. In an appendix the Bishop ably defends the principle of Mr. Granville Sharpe’s Treatise on the Greek Definitive Article, in reply to the objections of the Rev. C. Winstanley.

CHAP. XVII.

PLANS PURSUED BY THE BISHOP FOR THE IMPROVEMENT
OF HIS DIOCESE.

WE shall now place before our readers a general sketch of the plans pursued by Bishop Burgess to promote the diffusion of Christian light and knowledge throughout his extensive diocese. These plans were adopted within the first twelvemonth of his occupation of the see, and were carried on with little deviation, and with his characteristic stedfastness of purpose, throughout the long period of twenty-two years, during which he presided over it. His own personal habits and proceedings were scarcely less uniform than his plans. His life was divided between the active discharge of his episcopal duties and the laborious pursuits of an author and a scholar. Early and late he was employed with his books and his pen: the dawn of day beheld him at his labours, whether in grappling with difficult theological questions, or composing catechisms for children, or instructions for his clergy; and the midnight oil was not spared in the prosecution of these important objects.

The general sketch, therefore, which we contemplate, will be equally that of the Bishop's life in

1803 and in 1820, varied only by official residences at Durham and attendance on parliamentary duties in London. The same may be said of his private history during the same long period. Nothing could be less diversified. His habits at the age of forty-seven and at seventy were perfectly similar,—studious, self-denying, temperate, assiduous. The same simple tastes and pleasures also accompanied him from youth to age: the love of picturesque nature, of a meditative or social walk, or an agreeable drive, poetry, music, especially sacred music. Such also was the tenor of his mental qualities and feelings: he was habitually amiable, gentle, humble, affectionate; but firm and inflexible in the maintenance of principle and the discharge of duty: equally immovable in these respects, whether pressed to relax from his purposes by the first nobleman, or the humblest curate of his diocese. As a life of this description admits of no variety, the particulars will be included in a brief compass; and this will the more especially be the case between the years 1804 and 1823, because little of his correspondence during this period is in possession of the editor. The greater part of it was destroyed at the time the Bishop quitted Abergwilly for Salisbury.

By way of introduction, the following particulars respecting the see of St. David's will not be found irrelevant.

The see of St. David's is of very great extent,

comprehending the counties of Pembroke, Carmarthen, Cardigan, Brecknock, Radnor, a fourth part of Glamorganshire, eight parishes in Herefordshire, and a small portion of Montgomery and Monmouth shires.

It was constituted a metropolitan see of the British Church as far back as the sixth century. Twenty-five Archbishops succeeded each other in its administration. Sampson, the last of them, lived A. D. 915. His successors, though they lost the title, exercised archiepiscopal functions over the suffragan Bishops of Worcester, Hereford, St. Asaph, Bangor, and Llandaff, until the reign of Henry the First, when Bernard, a Norman, was violently planted in the see by that monarch, and surrendered his metropolitan powers to the Archbishop of Canterbury.

Carleon was the original seat of the Archbishopric. It was probably abandoned in consequence of the outrages to which it was exposed by invasions from the adjoining counties of England. This translation took place somewhere between A. D. 550 and 609, when St. David occupied the see. The reverence inspired by his Christian virtues, and the zeal and ability with which he opposed the pernicious doctrines of Pelagius, had called him from the seclusion of monastic life to the possession of the first honours of his native Church. It is in Wales, and within this period, that the original British Apostolic Church may be distinctly traced. Stillingfleet proves,

in his *Origines Britannicæ*, that the see of St. David's was not subject to the Pope before the Conquest; consequently that for many centuries it existed in an independent form. Giraldus Cambrensis maintains that this state of independence continued until the reign of Henry I.

The history of the see may be divided into three periods :

1st. From its foundation, in the sixth century, to the abdication of the metropolitan authority of its bishops in the twelfth.

2d. From the commencement of its suffragan state to the beginning of the Reformation in the sixteenth century.

3d. From that time to the present.

The first portion of this history is designated by Bishop Burgess as a period of holy austerity and venerable poverty. The second, as the period of establishment and endowment; and the third, as respects the external condition of the see, as one of declension and dilapidation. The noble architectural buildings, the ruins of which attract so many travellers to St. David's, were erected subsequently to the extinction of its metropolitan state. They were the works of individual wealth and liberality. The palace of St. David's, which must originally have been a splendid residence, was built about the middle of the fourteenth century. It was out of repair early in the sixteenth, and, before its close, was no longer habitable. There were two other episcopal

mansions at this time, Lamphey, and the Lawhaden, and no less than four collegiate establishments within the diocese, for the promotion of learning and clerical education.

The present Cathedral was commenced in the year 1180, by Bishop Peter de Lien, and was completed by his successor, who dedicated it to St. Andrew and St. David. Though built at different periods, and exhibiting consequent incongruities of style, and mingled vestiges of solidity and decay, it is an edifice which, in conjunction with the ruins of the Bishop's palace, is fraught with interest to the antiquarian, so beautiful are some of its chapels, and so interesting many of its architectural features and accompaniments. The following particulars are curious : —

In the year 1287, Bishop Becke made a statute, by which he binds himself and future bishops to leave to their successors 32 ploughs and 256 oxen, that is, eight oxen to each plough, for the cultivation of the episcopal estates. These ploughs and oxen appear to have been attached to the several manors according to the relative magnitude of the estates.

In the year 1379, by a statute of Bishop Haughton, the number of episcopal mansions and manor-houses was reduced to eight,—“*sustinenda et reparanda ex necessitate et statuto ecclesiæ Menevensis;*” and for the use of the episcopal estates, only 10 ploughs and 79 oxen were to be left by every bishop for his successor. The difference in the number of

ploughs and oxen appears to have arisen from the reduction of the manor-houses, and the leasing out of many of the estates, not from any alienation of property, for in Henry VIII.'s survey, more than thirty manors are enumerated as belonging to the Bishop of St. David's.

The charge from which the above observations are taken was printed at Carmarthen, 1811.

The revenues of the see had, in the course of time, become so much straitened by alienations, encroachments, and spoliation, more especially at the period of the Reformation, that their average produce in 1804 amounted only to 1200*l.* per annum. Without the retention, therefore, of his stall at Durham, Bishop Burgess could neither have met the needful expenses of such an extensive diocese, nor have exercised that enlarged charity, and that kind hospitality, for which he was so much distinguished.

He found the see, in all important particulars, in a neglected condition. Too generally, indeed, it had been regarded as a stepping-stone to preferment, a prospect fatal to the conception, and still more to the prosecution of any continuous and well-organised system of improvement. "If I had looked for translation," said the Bishop, "after I was appointed to St. David's, I should have done nothing." So far was any such wish from his thoughts, that he was known, again and again, to say, in the course of the twenty-two years during which he held the bishopric, that he should be con-

tent and happy to live and die there. These casual statements gave rise to a report that he had publicly expressed a firm resolution never to accept an offer of translation. I can venture to say on his own authority there was no truth in this report. But he entered on his episcopal functions firmly bent on making a faithful discharge of his various and complicated duties the business and the happiness of his existence, and anticipating no other reward than the testimony of his own conscience, and the approving smile of the "Chief Shepherd." Secular considerations could weigh but little with one whose motives of conduct were thus elevated.

The condition of the diocese, as respected the education of the clergy, and the due enforcement of discipline, was lamentable. The ancient collegiate seminaries had long been stripped of their revenues, and fallen into utter decay. There were no suitable establishments for clerical training, while the general poverty of the benefices was such as wholly to preclude the great majority of candidates for orders from the possibility of aspiring to a University education. As a necessary consequence there was scarcely one among those who presented themselves at the Bishop's first ordination, who had enjoyed this privilege. He afterwards ascertained that a youth, who proved peculiarly ignorant and incompetent, had occupied, only a short time before, the situation of a livery servant. The general custom was for young men to continue at the plough till

the year before they attained the age of twenty-three, when, after spending a single twelvemonth at the Seminary of Ystrid Merug, they were deemed competent for ordination.

As a first step towards a better system of clerical education, the Bishop licensed four schools, to which he exclusively assigned the preparation of candidates for orders within the diocese. Seven years of previous study were required, and competition for the scholarships or exhibitions instituted under the Bishop's direction by the Church Union Society, was confined to these schools. In order to promote the study of Hebrew, various prizes were offered to the best proficient in that language. Though the efficiency of these seminaries necessarily depended in a great degree upon the ability and character of the master, whose incompetency occasionally frustrated the hopes of the Bishop, a great and beneficial change resulted, on the whole, from his regulations; students of real merit were sure to be brought under his special notice, and an efficient master became the object of his encouragement and patronage. Among such, it may be permitted us to pay a passing tribute to the memory of the Rev. Eliezer Williams, who for many years presided over the school of Lampeter, of which place he was Vicar. His learning, abilities, and Christian character, were of a superior order; and while he sedulously laboured to render the young men under his care good scholars and

sound theologians, he was no less anxious to instil into their minds principles of vital piety, and to train them for active duties. His temper was benevolent, his dispositions were amiable, and his manners engaging. His deportment in his dying hours was in unison with his living example ; for he was enabled to testify to his pupils, on the approach of the last enemy, that through faith in his Redeemer, he partook of that divine, that inestimable support which wrests the sting from Death, the victory from the Grave. So embalmed was his memory in their love and veneration, that they united in subscribing a sufficient sum to raise a simple but elegant monument to his memory, with an appropriate Latin inscription, in the parish church of Lampeter.

The foundation of the most important reforms effected by the Bishop was laid in the institution of a society, in the year 1804, intitled, " A Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's." The meeting for its establishment took place at Abergwilly Palace on October 10th, 1804 ; a day memorable in the annals of South Wales, as the College of St. David's, at Lampeter, which now imparts, on very moderate terms, an excellent education to students for orders, may justly be said to have emanated from its proceedings.

The general object was to form a society, or religious and literary association, for the purpose of

promoting charity and union among all classes of Christians in the diocese, and of diffusing useful knowledge among the poor. To effect these ends, it undertook, —

1. To distribute Bibles, Common Prayer Books, and religious tracts in Welsh and English, at reduced prices, or gratis, among the poor ; especially such tracts as are recommended by the Society for promoting Christian Knowledge.

2. To establish libraries for the use of the clergy of the diocese.

3. To facilitate the means of education to young men intended for the ministry of the Church of England in the diocese.

4. To encourage the establishing of English schools for the benefit of the poor.

5. To promote the institution of Sunday schools.

6. To form a fund for the relief of superannuated curates.

The Bishop, on first placing these objects in detail before the assembled clergy, concluded his remarks as follows : —

“ With our united endeavours for these several purposes, let us daily and earnestly pray God to bestow his choicest blessings on the Established Church of this country, and to grant that all dissension and schism may yield to the due influence of the Gospel, to juster notions of our Christian calling, and to that spirit of obedience and charity, which may bring all believers in Christ into one

fold under one Shepherd, striving together for the faith of the Gospel, with one mind and one mouth glorifying God."

With reference to the third object he thus expressed himself: —

"It would be very beneficial to the Church, if young men intended for the ministry, who are precluded the advantages of a University education, were enabled to employ their time in strictly professional studies during the four years preceding their ordination. An establishment of appropriate education for the ministry of the Church in this diocese is very desirable. But, for the support of such an establishment, much ampler funds are requisite than are necessary to our present undertaking. For the present we may, with very good effect, assist young students in divinity with books and some pecuniary aid. For the accomplishment of this object, I earnestly recommend that every incumbent may contribute the tenth part of one year's income of his benefice; and in the case of new incumbents, that the benefaction be payable at the end of the second year of his incumbency. And I trust that such a contribution from the patrimony of the Church towards the better support of the 'household of Faith,' will not be thought burdensome to any sincere friend of the Church. To this object I am willing to contribute a proportionate part of what I am told is the average income of this See."

On a subsequent occasion it was resolved to collect separate contributions for the projected College. The Bishop proposed that the society should also form a fund for the support of superannuated curates, so that when disabled by incurable infirmity, or by extreme old age, they might retire from duties to which they were become incompetent, and close their lives in peaceful and humble independence. Every minister, a candidate for this benefaction, must have been a subscriber of at least five shillings per annum to this fund, for two years previously to his application.

The clergy of the diocese, though in the great majority of cases possessed of very slender preferment, cheerfully responded to this appeal of their Diocesan. Each year the sums of money accruing from collections made for the intended College, for superannuated curates, and for exhibitions for students, were funded. The interest annually accruing was employed in payments for exhibitions to students, and in stipends to the curates ; and the sum total in the year 1820, including benefactions from liberal and Christian friends beyond the bounds of the diocese, amounted to nearly 11,000*l*.

In the same year it will be found that fifteen exhibitions of 10*l*. each were paid to the said number of students in divinity who had acquitted themselves in a superior manner at the public examinations ; that eight superannuated curates received a stipend of 25*l*. each ; that two sums, one of 20*l*., a second

of 25*l.*, were paid as prizes for the best Essays on two subjects in Divinity; and that 75*l.* were distributed in smaller prizes to students for their proficiency in various branches of study.

The greater proportion of the fund which has been specified accrued from the contributions of a clergy of very straitened incomes, many of them with large families, and forced to struggle against severe difficulties. The result forms a most honourable proof of their Christian zeal and charity, while the magnitude of the amount gradually created by this annual accumulation of small donations forms a striking comment on the important consequences of steady perseverance in the prosecution of a noble and well conceived scheme of utility and benevolence.

In the year 1807, the Bishop, on delivering his second Charge to the Clergy of St. David's, adverted in the following terms to the successful progress and beneficial influence of his plans of improvement: —

“ I cannot dismiss the subject of our society, without cordially congratulating the clergy of the diocese upon the progress of its several plans, and on the liberal encouragement which it has received. At the same time I must be permitted to renew my former recommendation, that all who partake of the patrimony of the Church, would contribute the tenth of one year's income of their benefices to the fund, which is devoted to the education of

young persons intended for orders, but who cannot partake of a University education.

“ The patrimony of the Church is an awful subject to those who consider for what purposes it was endowed with the temporalities which it possesses. The labourer is certainly worthy of his hire : they that serve at the altar, have a right, no doubt, to live by the altar : but it would be well for every incumbent to balance carefully the emoluments he has received with the good he has done ; and to remember that Church benefices were intended for the support of religion, and for the honour of the Church, not to confer worldly superfluities and luxuries on individuals, nor for the enrichment of their families. In that portion of the Lord’s vineyard, which is situated in this diocese, our benefices, in general, are not much in danger of the charge of superfluities and luxuries ; and the liberality of the resident clergy is greatly to the credit of their profession. I only wish to suggest to all whom it may concern, that spiritual incomes, which are in a great measure diverted to mere worldly and selfish advantages, will be sources of spiritual uneasiness in the hour of serious reflection, and at that trying season which is to separate us for ever from all our earthly concerns.”

The operations of this society not only effected much direct good, but were also eminently useful to the diocese, by the frequent intercourse to

which they led between the Bishop and his clergy. They found in him a faithful monitor, anxious to impress upon them the importance of a zealous and conscientious discharge of their various duties, a wise adviser in their doubts and difficulties, and a kind sympathising friend in the hour of trial and affliction. Those who sincerely did their duty, were sure to be singled out by him for encouragement and promotion. His approving smile animated their pious exertions, his liberal hand was prompt to minister to their necessities, his hospitable mansion was always open to them, and he invariably met them with cordiality and kindness. Whatever were his studious pursuits, they were never allowed to interfere with his giving audience whether to the incumbent of an important living, or to the poorest curate of his diocese. The interruption to his studies was occasionally not a little trying, but this was never visible in his looks or manner, though, when a very wet day occurred, he not unfrequently expressed pleasure in the anticipation of having a long morning wholly to himself.

A room was expressly set apart for the reception of his clergy, and they always found it hospitably provided with substantial refreshments. He was, in fact, a sort of Elder Brother among them, uniting a singularly mild, winning, and gentle demeanour, with a constant endeavour to encourage and ani-

mate their exertions, and to acquire as well as to impart instruction and information. Nor, when the occasion called for it, did any one know better how to assume that dignity of manner which effectually represses undue familiarity.

CHAP. XVIII.

THE BISHOP'S MODE OF PREPARING FOR, AND OF CONDUCTING, HIS ORDINATIONS.

IN preparing for, and conducting, his ordinations, the Bishop acted in the spirit of the Apostolic injunction, "Lay hands suddenly on no man," and in order fully to ascertain the competency of candidates, he himself performed the functions of examining chaplain. The onerous duties which this office imposed upon him, so entirely engaged his thoughts and attention for the week preceding an ordination, that all other engagements were superseded, and he passed his time in the examining room, sedulously superintending the proceedings of the candidates, and satisfying himself as to their qualifications and attainments.

Whenever, after due examination, he met with cases of incompetency, he was inflexible in withholding orders; but it was his study and delight to encourage and to draw forth modest merit.

Accurate Biblical knowledge, a competent acquaintance with the Greek Testament, and facility in English composition, were among the leading qualifications which he required. But he also held out particular encouragement to the study of

Hebrew ; and in order to facilitate the acquisition of the language, he published various useful elementary works, which were introduced into the schools of the diocese, and have gone through many editions. The principal are entitled as follows :—Hebrew Elements : or an Introduction to the reading of the Hebrew Scriptures, 8vo. A Hebrew Primer, 12mo. Motives to the Study of Hebrew, in two parts, 12mo.*

He had also turned his attention to the Arabic as a cognate language ; and published, in 1809, a little work, entitled, “ The Arabic Alphabet, or an Introduction to the Reading of Arabic.”

That candidates should have attentively studied and should well understand the articles of the Church of England, was another qualification which he justly deemed essential. But, independently of the learned preparation which he thus required, he did his utmost to impress upon them the indispensable necessity of personal piety in order to a faithful and effectual discharge of the clerical functions. He would, in a kind but scrutinising manner, inquire into the motives of those who applied to him for orders ; and unless they proved to be such as would stand the test of reason and of conscience, he gave them no encouragement.

* “ These little works,” says the Reverend Hartwell Horne, “ form the simplest and clearest introduction to the reading of Hebrew *without* points that have ever been published.”

A new edition of the two first, neatly printed in one volume 12mo., issued from the University Press, Glasgow, in 1823.

Besides touching forcibly upon this subject in private, he published several small Treatises, with the view of deterring men from inconsiderately selecting the clerical profession, and of stirring up those who were ordained, to a faithful and exemplary discharge of their pastoral duties. Among these the following may be enumerated : —

“ The Importance and Difficulty of the Pastoral Office, and the Danger of rashly undertaking it.” 8vo. 1811.

“ A Collection of such Scriptures as ought to be seriously and frequently considered by all who are preparing for Orders, or are already ordained.” 12mo. 1816.

“ A conscientious Minister’s compunctions on the Recollection of his Want of Preparation for the Ministry of the Church, before his first entering into Holy Orders, extracted from the Rev. T. Scott’s Force of Truth.” 12mo.

Though we cannot pretend to give a particular account of his episcopal admonitions, as contained in these publications, and in his various charges, their leading principles may be epitomised as follows : —

That the foundation of clerical usefulness must be laid in just and serious views of the sacredness and importance of the Christian ministry, and of the solemn responsibility which the “ cure of souls” involves.

That the pastoral office, when undertaken and

discharged in this spirit, will open to the mind sources of the most interesting employment and the purest happiness.

That the Christian Church and Ministry were instituted by Christ himself, to promulgate from age to age the terms of his Gospel, to promote its vital efficacy, and to administer the sacred rites and ordinances which he enjoined in connection with it.

That the Gospel is a message of grace and reconciliation from an offended but merciful God to a sinful world ; that its benefits are inestimable ; but that those only who are brought to a penitential conviction that they are sinners, will duly comprehend its object, or estimate its value.

That it unfolds the wonderful means conceived in the counsels of Infinite Wisdom and Love, for the expiation and pardon of sin, and for the restoration of an apostate race to the favour and image of their Maker. That its principles, therefore, comprehend the sole philosophy adapted to the peculiar condition, the nature, and the exigencies of man, providing for the pacification of his conscience, the moral renovation of his nature, his present happiness, and the discipline of his soul for a glorious Immortality.

That a cheering and celestial light is thus cast upon human existence ; the way of access to a reconciled God, through faith in the Great Mediator, laid open ; “ Heaven is added to Earth,

Eternity to Time," and the devout soul placed in a condition of ineffable alliance and amity with the Father of Spirits.

That the grandeur of the facts connected with this dispensation is no less stupendous than its object is merciful. That the life and death, the resurrection and ascension, of the Son of God are events of such transcendant and touching interest, as will not only be celebrated by the latest accents of the Church on earth, but will perpetually furnish matter of wonder and admiration to the hierarchies of heaven.

That the "Ambassadors of Christ," the delegates of his mission of Redeeming Love, appointed to gather his sheep, from amidst an unbelieving world, within the precincts of his heavenly fold, should be men participating in that supreme love to God, that zeal for his glory, and for the eternal welfare of souls, which characterised Him whose ministers they are, and whose message of mercy they proclaim. That they should preach to the world and to their flocks by their practical example, no less than by their addresses from the pulpit, and labour both in public and in private for the spiritual edification of the souls committed to their charge, as those who will hereafter have to render an account of this sacred trust to the "Chief Shepherd."

That those only who really love their profession will thus efficiently discharge its duties ; and that none but such as are anxious about their own sal-

vation will duly sound the alarm, to awaken to a life of righteousness, a world "dead in trespasses and sins."

That personal religion is therefore no less essential to a clergyman, than professional learning. That they should never be disunited : that prayer and the devout perusal of the Holy Scriptures should daily sanctify study, and that study and prayer should lend their combined influence to the public ministrations and the private labours of the Devout Pastor.

What was the impression produced by the mode in which the Bishop conducted his examinations, will be best conceived by my quoting the words of an excellent living clergyman ordained by him, who, in reply to some queries on this subject, thus expresses himself : —

"He did not entrust to others the examination of candidates for Holy Orders. He took upon himself that important task ; and no man was better qualified ; for, having once satisfied himself of the competency of the person examined, he blended his queries with such admonitions as were likely to produce the most beneficial effects. For my part, I trust, the benignity of his countenance, and the kind, the solemn, the emphatic manner in which he spoke to me, once in particular, during my examination, concerning my duties as a Christian Minister, will never, 'while memory holds her seat,' be erased from my mind. During the ordi-

nation week he frequently exhorted us to be constant and regular in the practice of family devotion, of which he every morning gave us a beautiful example."

It was solely for the purpose of impressing the Clergy of his Diocese with just views of the importance and responsibility of the Pastoral Office, that he proposed some remarkable subjects for prize essays in the year 1810. In the list of Essays to which premiums were assigned by the Church Union Society in the Diocese of St. David's, are the two following:—In 1811, a premium of 10*l*. was adjudged to the Rev. Johnson Grant, for the best Essay on "Conversion," and on the three following questions—"Whether a Minister of the Church can be an unconverted professor of Christianity? What are the marks of unconversion in a Minister of the Church? What are the means most likely to excite in the mind of such a Minister (if such can be) a sense of his unconverted state?"

In 1812, a premium of 10*l*. was adjudged to Mr. (now the Rev. C.) Wilks, of Edmund Hall, Oxford, for the best Essay on the Signs of Conversion and Unconversion in Ministers of the Church.

These are startling questions, and yet a moment's reflection upon the secular motives which frequently induce men to intrude themselves into the sacred profession, furnishes the best comment on their aptitude and propriety. The Essay of Mr. Wilks

treated this delicate subject with so much practical discrimination, and touched in so impressive a manner on the responsibility, dignity, and importance of the Clerical Office, that the Bishop to the close of his life was in the habit of keeping a large number of copies of it in his house, and of presenting them to Clergymen after ordination. An abridgment of this Essay was also one of the exercises frequently required from candidates for Orders.

The following letter, addressed in the year 1815 by the Bishop to G. Marriott, Esq., will be read with interest in reference to this subject.

DEAR SIR,

I have unsealed my letter for the sake of giving you an anecdote respecting the usefulness of a book, which you, I remember, approved on its first publication,—the Essay on the Signs of Conversion and Unconversion in Ministers of the Church. The Bishop of Gloucester *, previously to his late ordination, required of his candidates, who were six, that they should read and give him an account of the Essay. On the day of examination, only *five* candidates presented themselves. A letter was delivered to the Bishop from the absentee, declaring himself no longer a candidate. My correspondent adds, “ You will be able to judge of, and to participate in, the feelings of the Bishop when he read the

* Bishop Huntingford.

young man's letter, in which he expresses the deepest sense of gratitude to the Bishop for his kindness in putting the book into his hands, which had been happily the means of saving him from plunging into the sacred office inconsiderately, and without any adequate impression of its importance, and of the responsibility attached to it, and declining being considered as a candidate." My correspondent adds, "If no other advantage had arisen from the St. David's Society than that little Tract, the Society would have ample cause of satisfaction and congratulation."

I am, dear Sir,

Yours very faithfully,

T. ST. DAVID'S.

The Bishop attached the greatest importance to the sedulous preparation of young people for the Apostolic rite of Confirmation, and his exhortations to his Clergy on this subject were earnest and impressive. He entreated them to devote part of each Sunday to this duty; or, in cases where that was not practicable, to give up some day in the week to it. On account of the great extent of the Diocese and the badness of the roads, he found it impossible satisfactorily to discharge his Episcopal functions in respect to Confirmation by a triennial Visitation. He therefore made a division of his Diocese into three districts, one of which he annually visited; and though the consequent sacrifice of time and of

personal labour was considerable, he cheerfully made it, in order to accomplish the end in a manner satisfactory to his Clergy, and beneficial to the youthful objects of their care.

He was in the habit of concluding the administration of this rite with an affectionate and impressive address, after which he presented a Religious Tract or Treatise, suited to the occasion, to each of the children.

The Welsh gentry were truly hospitable in their reception of the Bishop in the course of his journeys, but it often happened that he was obliged to stop at small inns and put up with sorry accommodations, when his coachman, who was very proud of his black horses, was sometimes put not a little out of humour by the badness of the stabling. After he had been long enough in his place to identify himself in a certain degree with his master's duties and dignities, he would sometimes say, with an air of importance, "*We* are always confirming or ordaining."

With respect to the most solemn and impressive of the Christian ordinances, the Bishop thus expresses himself: "Next to the duties of catechising the children, and preparing them by *previous* and *gradual* discipline for Confirmation, is the other great duty of preparing the people for the Sacrament of the Lord's Supper by appropriate instructions. This cannot be better done than by appointing one evening in the week preceding the Sacrament Sunday for this purpose. The influ-

ence," he adds, " which this attention to your people will have on their minds and conduct, is greater than any one can imagine, who does not know it by experience. The effect produced is the joint result of your instructions and of the impression made on them by your solicitude for their spiritual welfare."

Justly conceiving that a Clergyman must be a very incompetent instructor of the ignorant, or comforter of the sick, who is not familiar with the vernacular language of his parish, he introduced into his Diocese a regulation, requiring that all persons presented to Welsh livings, or nominated to Welsh curacies, should give satisfactory proofs of their proficiency in Welsh to Commissioners specially appointed by himself to examine them; and further, that candidates for Orders, having Welsh titles, should furnish similar evidence of their sufficiency in this respect, before they were admitted to further examination.

In order to correct another very prevalent evil, the hasty or inarticulate reading of the service of the Church, he not only in his Charges called the special attention of his Clergy to the subject, but induced the Church Union Society to offer an annual premium to the best reader of a Sermon, and of the Common Prayer Book of the Church of England in each of the four Archdeaconries of the Diocese. His great object was to introduce an impressive but natural mode of reading the service.

On this subject he thus expresses himself: "The advantages of a just and appropriate elocution in the duties of preaching and praying, cannot be too highly valued, or too diligently cultivated, if we consider the unspeakable importance of those duties; and the difference between a cold and monotonous, or hasty utterance, and the enunciation which marks the affection of a heart that 'believeth unto salvation,' and is strongly impressed with the greatness of the duty in which it is engaged."

With a view to elevate the social intercourse and habits of his Clergy, he recommended monthly meetings in the different Archdeaconries for conference on subjects of professional and learned interest.

"Habits of duty in our profession," he says, "are, in themselves, habits of holiness. But as a further aid to the success of his ministry, and to his own growth in grace, I know nothing so desirable to the Minister of a parish, especially to our younger brethren, as a monthly or quarterly meeting of serious and devout Ministers, anxious to learn and ready to communicate. Such meetings were strongly recommended by Lord Bacon, Bishop Burnet, and Archbishop Tenison.

The monthly meetings I recommend to be for prayer, for reading the Scriptures, and for religious and literary conversation; the quarterly meetings to be accompanied with the public service of the Church, and a sermon."

He also established a week-day evening lecture for the special benefit of the labouring and industrious classes, to be delivered for sixteen successive weeks at churches in two principal places in each of the Archdeaconries.*

* The following Rules of the Ultra-Ayrton Clerical Society are introduced as a specimen of the mode in which the Bishop's advice was acted on.

At a Meeting of the Clergy of the Upper and Lower Deaneries of Ultra-Ayrton, October 6. 1807,

RESOLVED,

1. That our Meeting be called a Clerical Society.
2. That we meet on the first Wednesday in every Month during the Summer ; and Quarterly from Michaelmas to Lady-Day.
3. That the object of our Society, or the purpose for which we meet, be to edify one another, and to promote the success of our Ministry, by friendly and professional communications.
4. That a book be provided for entering the Minutes of our Meeting, and a Secretary chosen ; that the names of the Members be called over by the Secretary at every Meeting, and then the business of the day to begin with reading the Word of God and prayer.
5. That every Member of our Society, whether he be a house-keeper or a lodger, has, or will endeavour to have, family prayer at home.
6. That every Member of our Society has, or will endeavour to have, a Sunday School in his parish, or in the parishes of which he has the care.
7. That every Member of our Society does and must faithfully observe the 75th Canon of our Church.
8. That every Member of our Society be able to give account at every Meeting of some book that he has read during the preceding month ; and that we be ready to lend one another books.
9. That brotherly admonition be administered and received in the spirit of love, without giving or taking offence.
10. That whatever passes at our Meetings be confidential, and not to be reported elsewhere.
11. That if any Member violate any one of the solemn resolutions or rules of our Society, notice thereof may be sent to the Secretary, for him to lay the matter before the Society at a subsequent Meeting.

12. That the Reverend *R. Evans*, Vicar of Lanbadarn-fawr, be appointed Secretary to our Clerical Society.

13. That any future Meeting, when no fewer than three fourths of the Members are present, be competent to revise or add to the preceding resolutions.

14. That at every Meeting, a subject, a text of Scripture, or some useful question in Theology, be proposed, to be considered and discussed at our next Meeting; and that every Member of our Society be expected to bring an essay, or at least come prepared to speak, on the subject to be discussed.

BISHOP BURGESS.

CHAP. XIX.

THE BISHOP'S MODE OF LIFE IN LONDON AND AT DURHAM. — GROUNDS OF HIS OPPOSITION TO THE ROMAN CATHOLIC CLAIMS. — HIS CONTROVERSIAL WRITINGS AGAINST POPERY. — HIS TRACTS ON THE INDEPENDENCE OF THE ANCIENT BRITISH CHURCH.

THE dispositions and tastes of the Bishop, the bent of his talents, and his studious habits, rendered frequent attendance in Parliament irksome to him; but while in Town, during the Session, he made a point of being present in the House of Lords whenever questions came on affecting the interests of Religion and Morality, or those of the Established Church. From speaking in public he shrank at all times, and although he did on some few occasions deliver his sentiments upon momentous subjects, and in strong language, in his place in Parliament, yet such were his diffidence and modesty, that the effort never failed to cost him much previous conflict. In his absence, his proxy was usually entrusted to some Peer whose principles and opinions accorded with his own.

The time, however, which he thus passed in London, was actively employed in the support or promotion of objects of a charitable or professional

character, or in literary studies and researches. The transfer of his person to the gay and busy Metropolis made but little change in the prevailing bent of his thoughts and pursuits, which were usually revolving around some question of theological interest, or of public or private duty ; and his habits of temperance were so strict, that he was at his studies early and late without suffering from the effects of severe application.

In one respect, however, he did painfully feel its consequences, and that was in his eyesight, which gradually became so much impaired, that during the last twenty years of his life he was constantly obliged to wear a green shade. The weakness of his eyes rendered preaching a painful effort to him. Neither had nature endowed him with oratorical gifts. His voice, though remarkable sweet, was low ; he had not much of fancy or imagination, and the calm equanimity of his mind unfitted him for acting with power on large assemblies. He took his turn as a Prebendary at Durham, and he occasionally composed and delivered sermons on public occasions. Thus, in the year 1804, he preached before the Royal Humane Society ; in 1807, before the Lords spiritual and temporal in Westminster Abbey ; and in 1808, before the Society for the Propagation of the Gospel in Foreign Parts. The time which he spent at Durham, to keep residence, was employed much in the same studious manner as in London,

varied, however, by the calls of hospitality and by his public duties within the precincts of the Cathedral. The house which he finally occupied in virtue of his Stall, commanded from the drawing-room window the finest among the many fine points of view which crown the course of the river Were, as its silver waters lave the rich groves, and the base of the stately and venerable piles which enchant the eye by their picturesque combinations, in the very centre of the city of Durham.

Among the few public questions in which he did take an active part was that of Roman Catholic Emancipation. From the commencement to the close of the struggle which terminated in its enactment, he gave, on grounds both Political and Religious, his inflexible opposition to that measure, and in various publications, as well as occasionally in his Charges, he stated his objections to it with much energy and ability. He contended that the admission of Roman Catholics to legislative power, would be not only inconsistent with the principles of our Protestant Constitution in Church and State, but would be fraught with danger to both. The fundamental principle of the British Constitution, he maintained, was to support with the utmost tenacity the Protestant Established Church, as the fructifying source of that Religious influence and of that well-balanced civil Freedom upon which the security of the State depends. Now the conse-

quence of granting Emancipation would be the admission of a body of seventy or eighty men into Parliament, who, if true to their Faith, would spare no efforts to degrade or subvert the Protestant Established Church, and to augment the influence of their own.

In addition to these objections, he urged his strong conviction that the proposed concessions, instead of allaying, if granted, the existing differences between Protestants and Roman Catholics, would have a directly contrary effect, by stirring up in the latter ulterior objects of ambition, and by producing an increase of demand and rivalry, forming new and perpetual sources of future contention.

No calculations of expediency, he contended, ought to create any wavering in the minds of men who shared with him in these opinions, as to the course to be pursued. Every religious consideration which made the Reformation necessary should still endear to them their Protestant constitution; and, trusting in the equity and the sanctity of their cause, they ought inflexibly to maintain their principles and to commit the issue to Providence.

The pervading spirit of all that he spoke or published on this subject was that of uncompromising objection, upon religious grounds, to the proposed concessions. He deemed it inconsistent with his office and clerical character, to take up the question in any other way.

But he was also the author of several publications*, in which, without reference to the Roman Catholic question, his learning and researches were successfully applied to expose the errors and corruptions of the Church of Rome ; to vindicate the nationality and independence of that of England, and to assert its claims as a branch of the Church Catholic. He had read and reflected much upon the principal points of difference between the two Churches, and he ably defended and illustrated the grounds upon which our own proceeded in her solemn and deliberate separation from that of Rome.

Among the Treatises enumerated below, that entitled "Popery incapable of Union with a Protestant Church, and not a Remedy for Schism," was written in reply to the Rev. Samuel Wix, a beneficed Clergyman in the Metropolis, who had pub-

* The following is a list of them :—

Bishop Bull's Letter to Mr. Nelson on the Corruptions of the Church of Rome in relation to Ecclesiastical Government, the Rule of Faith, &c. 18mo. 1813.

Two Letters to the Clergy of the Diocese of St. David's on the Independence of the ancient British Church on any foreign Jurisdiction. 8vo. 1813.

A volume of Tracts on the Independence of the ancient British Church, on the Supremacy of the Pope, and on the Differences between the Churches of England and Rome. 8vo. 1815.

The Protestants' Catechism. 8vo. 1818.

English Reformation and Papal Schism. 8vo. 1819.

Remarks on the Western Travels of St. Paul, as an Argument of Proscription against the Supremacy of the Pope and Church of Rome. 1820.

Popery incapable of Union with a Protestant Church. 1820.

A Speech delivered in the House of Lords on the Roman Catholic Question. 1821.

lished a pamphlet suggesting a reconciliation between the Churches of England and Rome, through the intervention of a General Council, though by what authority it was to be called, by what regulations to be governed, or by what means its decisions were to be made authoritative, never appears to have crossed his mind. Mr. Wix ventured on an answer to the Bishop's exposure of the futility of his reconciling scheme, which produced a rejoinder from his vigorous pen, so learned, acute, and unanswerable, that it completely closed the discussion.

The Protestant zeal of the Bishop as displayed in these publications, proved both seasonable and useful in directing the inquiries of the Clergy to subjects connected with the Antiquities of the Primitive Church, within that period of its history in which it was uncontaminated by Romish corruptions.

They also did much to elucidate a principle the importance of which is daily becoming more understood, and which ought never to be lost sight of by the Church of England in controversial discussions with that of Rome, and that is, the broad, the vital distinction which exists between *Catholicism* and *Romanism*.

By the term Catholicism, the Bishop meant the fundamental doctrines of the Christian Faith, derivable from, or provable by, Holy Scripture, and maintained by the Primitive Catholic Church in her Creeds, Sacraments, and Ordinances.

By the term Romanism, he meant the corruptions of Faith and Worship gradually introduced into the Western Branch of the Christian Church, first by the contagion of Superstition, and subsequently by the subtle arts and usurpations of Popery. As the Church of Rome is Episcopal in her form of government, and receives the Apostles' and the Nicene creeds, she may be said to hold the fundamental principles of Catholicism; but she has engrafted upon them such a mass of novel and erroneous doctrines, and superstitious observances, that it is impossible to defend the opinions and the worship of that Church by the authority either of Scripture or Primitive Antiquity.

There is no warrant, for instance, in the inspired writings of the Evangelists and Apostles, for the Supremacy of the Bishop of Rome as Head by Divine Right of the Catholic Church of Christ, nor yet for the Infallibility, however modified and explained, which is claimed for their Pontiff by Romish writers. We look in vain in the Holy Scriptures for any passage which gives countenance to the worship of the Virgin Mary, or which assigns to her the office of a Mediatrix between God and Man, or invests her with the Divine Attributes of Omniscience and Omnipresence. The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, and also Invocation of Saints, is (as our twenty-second Article expresses it) "a fond thing

vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." The same judgment is pronounced by our Church upon ministering "in a tongue not understood of the people," upon Transubstantiation, and the denial of the Cup of the Lord to lay-people. The system of auricular confession, as practised by the Roman Church, is another abuse deriving its origin from the lust of power, which was "the Mystery of Iniquity," working in the minds of the Clergy, from the third century downwards; and the monstrous invention of Indulgences, which roused the indignation of Luther at a time when he would have shrunk as yet with horror from the idea of calling in question the divinely appointed Supremacy of the Bishop of Rome, is a convincing proof how far that Church, in her ambitious and covetous grasping after worldly advancement, and in her arrogant assumption of spiritual prerogatives, had departed from the simplicity of the Faith which was once delivered to the Saints. The Infidelity and Irreligion which these corruptions have engendered, are prominent in every country subject to the Papal sway.

But Romanism is not only not discoverable in the Bible; it is equally undiscoverable in the writings of the immediate successors of the Apostles,—St. Clement, St. Polycarp, St. Ignatius. The Epistles of these holy men are written with primitive simplicity, with a firm adhesion to the fun-

damental principles of the Gospel as developed in the New Testament, and with an utter absence of any approach to the peculiarities of Romanism. Equally catholic is the spirit of Justin Martyr, a venerable writer, and a scion of the Church of Palestine; and of Irenæus, who, though born in Asia, was transplanted early in life to a distinguished station, and, finally, to a bishopric in the Western Church, and is therefore an unimpeachable witness of what her faith was in the days of her primitive purity. Irenæus was a learned and a devout author, and his principal work is a refutation of the heresies which had even then widely diffused their baneful influence. His subject necessarily led to precise statements, and to definite distinctions between truth and error. A member of the Church of England, a Church purified from Romanism, but essentially and vitally possessed of Catholicism, will find the scriptural faith and spirit of his Church embodied in the creeds and in the doctrinal statements of Irenæus: but the Papist will in vain search his writings for the peculiar dogmas and pretensions of Romanism. He will find, on the contrary, that the first lordly aspirations of the Church of Rome recorded in history, were signally checked by Irenæus himself. He it was, who, when Victor, Bishop of Rome, imperiously attempted to exercise spiritual domination over the churches of Asia by imposing upon them the Roman mode of celebrating the festival of Easter, not only aided in defeating his

object by convening a synod of the churches of France in opposition to him, but reproved with dignified mildness his rashness and inconsideration. This fact is the more interesting, because the advocates of Papal supremacy pretend to urge in defence of this tenet the authority of Irenæus. They do so, by misinterpreting a passage, in which he simply states, what has never been disputed, that deferential honour and respect were always paid to the Bishop of Rome as presiding over the See planted in the capital of the Empire. This species of honour ceased, however, to be peculiar to the See of Rome when the Imperial Dynasty quitted what has been so proudly denominated the Eternal City. Constantinople, as new Rome, then claimed for her Bishop equal dignity (*τα ἰσα πρεσβεια*) with the Roman Prelate, and this claim, allowed and recognised by the third canon of the first council held in that city, was ratified by the canons of the council of Chalcedon. Authorities still more antient and venerable may, however, be quoted in proof of the fact that Papal supremacy was altogether the offspring of Papal arts and usurpation during ages of growing superstition and ignorance. Among these none are more conclusive than the Canons of the earliest General Council, that of Nice, which decree a simple patriarchate to the Bishop of Rome, and place the Bishop of Alexandria on an equality with him. *

* Council of Nice, Canon VI., A.D. 315. Ruffinus (Hist. i. 6.) explains this Canon as giving the Bishop of Rome authority over the "*suburbicariæ ecclesiæ*." First Council of Constantinople, Canon III., A.D. 381. Irenæus, adv. om. Hær. l. iii. 3.

It was the distinguishing glory of the Church of England at the Reformation, under the guidance of our Cranmers, Ridleys, and Jewels, that while she renounced and repudiated the errors and corruptions of Romanism, she steadfastly adhered to genuine Catholicism. Exercising her unquestionable rights as a national and independent Church, she cast away the foul garments of Superstition and Idolatry with which Popery had invested her, and shone resplendent in the bright robe of Scriptural and Primitive Truth, steadfastly adhering to her Apostolical form of Church Government, and inserting into her formularies, from amidst the Romish breviaries and ancient liturgies, the scattered pearls of Catholic verity.

But though her appeal is to the Scriptures as a complete rule of faith upon all fundamental doctrines, she makes a wise use of the light afforded by Primitive Antiquity upon various important particulars, which, in the nature of things, admit not of being proved by a reference to this standard. It is thus that she proceeds in defining the authority upon which the Canon of Scripture itself, which she makes the rule of Faith, is founded. Thus, also, she has manifested her deliberate conviction of, and reverence for the Scriptural Faith of the early Church by the retention in her formularies of the Nicene and Athanasian Creeds. And thus, by a series of authentic and unquestionable historical facts, the conclusion is established that Episcopacy

was the form of government universally prevalent in every branch of the Church Catholic from the Apostolical age to the era of the Reformation.

Such, in a general way, was the strain of sentiment by which Bishop Burgess illustrated the distinctive differences between Catholicism and Romanism.

The Apostolical origin of the British Church, its priority, by several centuries, to its Saxon sister, founded by Austin, and its consequent independence of the Church of Rome, was another topic intimately connected with that which we are quitting, upon which he published several Treatises; and as the historical facts which they involve are highly interesting, we will here introduce a brief analysis of them*, subjoining only a few necessary links and authorities.

In the history of the British Church he traced several epochs, the first of which embraced the question,—by whom Christianity was first introduced into this country. His general argument on this point may be stated as follows. Eusebius and Theodoret assert that some of the Apostles visited the British Isles†, and that the Britons were among the nations converted by them. The testimony of Eusebius on such a point is of great weight, because his undoubted learning, judgment, and experience were

* Some of the principal learned authorities only generally alluded to by the Bishop are specially referred to in this chapter, and a slight addition has been made of some interesting facts.

† Euseb. Demonstr. Evang. l. iii. c. 5. Theod. tom. iv. serm. 9.

expressly and laboriously applied to the investigation of the origin and history of the Church of Christ. His intimate acquaintance also with Constantine the Great, whose father Constantius governed and died in Britain, and who was himself proclaimed Emperor there by the army, must have given him the means of superior information on this particular question.

But who among the Apostles are alluded to by Eusebius, is a question less easy of solution. Nicephorus, speaking of the provinces chosen by those holy men, says that one went to Egypt and Libya, and another to the extreme countries of the ocean, and to the British Isles. From the plural term used by Eusebius it might be argued that this was true of more than one of them. But there is a remarkable coincidence of circumstances which renders it not improbable that the first missionary to Britain was St. Paul.

St. Paul was sent to Rome, according to Eusebius, in the second year of Nero, that is, A.D. 56, and he stayed there, according to St. Luke, two years.

Caractacus, the British chief, upon his defeat by the Romans, was sent, as Tacitus has recorded, prisoner to Rome, where his magnanimous behaviour procured him better treatment than was usually bestowed upon captive princes. A very ancient document, the British Triads, published in the Myvyrian Archæology, states that the father of

Caractacus went to Rome, as a hostage for his son, with others of his family, and that on his return he brought the knowledge of Christianity to his countrymen from Rome. That the family of Caractacus were sent with him to Rome, about the year 51, to grace the triumph of Ostorius, and remained there several years, we know from Tacitus; consequently, it is probable they were there during the period of St. Paul's residence in that city, and some of them might therefore have been among his auditors.

There were two distinguished ladies at Rome at this period, both natives of Britain, who had embraced Christianity: the one was Pomponia Græcina, the wife of Aulus Plautius, the first Governor of the Roman province in Britain, of whom Tacitus * says, that she was accused of having imbibed a "foreign superstition," and that her trial for this crime was committed to her husband. She was pronounced innocent, he adds, of any thing immoral, and lived many years afterwards, "but always a *gloomy, melancholy kind of life*." Such is the description which a Pagan writer would very naturally give of the manners of a Christian convert. It is therefore highly probable that Christianity was the foreign superstition alluded to, and that Pomponia had become acquainted with it in Rome before the arrival of St. Paul, or during his first residence there.

* Tacit. Ann. xiii. 32.

The other lady was Claudia, mentioned with Pudens (2 Tim. iv. 21.), and supposed to have been Claudia Rufina, the wife of Pudens, a lady of whom Martial has spoken in terms which convey the strongest impressions of her beauty and accomplishments, and to whom he alludes as a native of Britain.*

Claudia cæruleis cum sit Rufina Britannis
 Edita, quam Latæ pectora plebis habet !
 Quale decus formæ ! Romanam credere matres
 Italides possunt, Atthides esse suam. Lib. ii. Epig. 54.

Claudia, Rufe, meo nubit Peregrina Pudenti :
 Macte esto tædis, O Hymenæe, tuis ! Lib. iv. Epig. 13.

Those who know how diffusive a principle Christian zeal is, will not doubt that these distinguished converts would be anxious to communicate, by every means in their power, to their native country, the blessings of which they had been made the happy partakers.

Britain was, at this time, an important Roman province, and London and Verulam were become large, rich, and flourishing towns, crowded with Roman citizens. The communication between the colony and the capital of the mother-country must have been constant. It is, therefore, by no means improbable, that the attention of St. Paul should have directed itself to Britain, as an interesting and extensive field of labour, nor that the British

* The Reverend W. L. Bowles, in a very interesting little Treatise, entitled "Pudens and Claudia of St. Paul," has placed in strong relief the argument glanced at above.

converts in Rome should have pleaded in its behalf with the Apostle.

The detention of the British captives who accompanied Caractacus, was not only coincident with St. Paul's residence at Rome as a prisoner, but there is evidence to render it probable that they were released from confinement in the self-same year in which he himself was liberated, and no opportunity can be imagined more convenient for a visit from the Apostle to Britain, if it ever took place.

From the time that St. Paul was set at liberty, A. D. 58, to that when, according to Eusebius, he suffered martyrdom at Rome, A. D. 67, in the last year of Nero, an interval of nine years elapsed. What were the occupations of the great Apostle of the Gentiles during this long period? St. Chrysostom, among the Fathers, and some eminent modern authorities, favour the idea that he returned to Greece and the East, but this is an opinion unsupported by any authentic data. The Asiatic Churches, as he himself said in his exquisitely touching address to the Elders of the Church of Ephesus, were to "see his face no more."* Yet his ardent mind must have been actively employed in the service of his great Master in some quarter; and we know, on his own testimony, it was his delight to preach the Gospel in countries where its sound had never been heard, "that he might not build on another man's foundation."

* Acts, xx. 25.

The desire which he expresses to visit Spain, naturally directs our attention to the West; and the tradition that he visited both that country and Britain, is supported by ancient and venerable authorities, whereas the traditions of a similar description respecting St. James the Less, St. Peter, and Joseph of Arimathea, are in the highest degree fabulous and absurd. Stillingfleet, in his *Origines Britannicæ*, has collected many early testimonies in favour of this hypothesis.

Theodoret, who, in common with Eusebius, has been cited as stating that Christianity was introduced into Britain in the days of the Apostles, insinuates that the Apostle Paul preached the Gospel in this island, as well as in Spain, and other countries of the West.

Clemens Romanus and Jerome relate, that after his imprisonment in Rome he carried the Gospel to Spain, "*and to the utmost bounds of the West, and to the islands that lie in the ocean.*"

That he did visit Spain, is supported by the authority of Athanasius and Chrysostom, as well as of Theodoret; and the latter affirms, that he also brought salvation (*ωφέλειαν*) *ταῖς ἐν τῷ πελάγει διακειμέναις νήσοις* — which is in perfect accordance with the assertion of Jerome, that after his Spanish mission, he went from sea to sea, and preached the Gospel in the West. The language of St. Clement, in describing his final travels to the confines of the West, is *ἐπὶ τὸ τέρμα τῆς δυσσεως*.

Catullus calls Britain the utmost island of the West, and similar epithets are used respecting it by Theodoret and Nicephorus.

The above ancient testimonies furnish, therefore, no small probability that St. Paul preached Christianity in Britain; but thus much is historically certain, that it was planted in our island in the course of the first century, either by one of the Apostles, or by some apostolic man.

The second epoch in the ancient British Church was the public profession and protection of Christianity by Lucius, a Prince who flourished in the second century; but the acts ascribed to him are so involved in fable, that little more can be extracted from them than the general inference, that a chieftain, favoured by the Romans, did probably, at the time specified, himself embrace the profession, and foster, by his influence, the diffusion of Christianity in this country.

That the British Church was existing in the third century, we know, not only on the authority of Tertullian and Origen, but also on that of our native historians, Gildas and Bede. It gradually advanced, under peaceful auspices, till the time of the Diocletian persecution, A. D. 303, when, for two years, the faith of its members was exposed to severe trials, and many of both sexes suffered martyrdom in the spirit of primitive devotion.*

The historical fact of the presence of three British

* Gildas and Bede both testify to this fact.

Bishops at the Council of Arles, which was convened by the Emperor Constantine, shows the consideration attached to that Church in the fourth century. Athanasius speaks of British Bishops as present at the celebrated Council of Nice, and that of Sardica ; and among various Churches which he enumerates, he makes mention of that of Britain.*

Jerome also particularly alludes to the British Church in this century.

In the fifth century one of the most learned and acute men of his age issued from her bosom, and gave birth to an animated controversy upon a question which is still distinguished by the impress of his name. This was the celebrated heresiarch Pelagius. He is said to have been Abbot of the Monastery of Bangor, and after having diffused the poison of his opinions both in the East and West, to have returned to England, whither St. Germain of Auxerre was sent by the Bishop of Gaul to oppose and refute him. One auspicious result of this conflict was the establishment of religious seminaries in Britain for the renovation of Christian learning.†

The sixth century formed a new era in the British Church, by the removal of the Metropolitan See from Carleon to Llandaff, and thence to Mene-

* Athanasius, Ep. ad Jov. ; Apol. ad Monachos ; et Apol. cont. Arianos.

† Stillingfleet's Orig. Britan. pp. 74. 89. 135.

via, afterwards St. David's, so called from the holy and venerable Bishop who first presided over it. He established many monasteries and schools for the cultivation of religion and learning, and was an able and successful opponent of Pelagianism. The Synod of Llanddewi Brefi affords an efficacious example of the influence and orthodoxy of the British Church at this epoch.

We now come to the period of the Saxon invasion, the final success of which was fatal to the British Church in most parts of the island. Heathenism, under the sway of these barbarous conquerors, became again triumphant, and the British Church was no longer visible, excepting in Wales, Cornwall, and Cumberland, for in those places the Britons still maintained their independence.

After the Saxons had been successfully converted by St. Austin and his companions, under the auspices of Gregory the Great, the existence of the Original British Church became to them, as was natural, a subject of curiosity and interest, and they took great pains to induce its Bishops to conform to the customs, and to acknowledge the jurisdiction, of the See of Rome. Two conferences between the Bishops of the respective Churches are especially noted by Bede with reference to this object; the first of which, according to the same historian, occurred at a place called afterwards Augustine's Oak, upon the frontiers of the West Saxons, probably in Worcestershire. And here Bede ob-

serves that the British Christians were singular in their manner of keeping Easter and administering Baptism; and that their customs, in many other respects, differed from the Romish ritual.* The two parties could by no means agree upon terms of union. The British Bishops asserted and maintained their independence, and when subsequently further pressed by Laurentius, the successor of Austin in the See of Canterbury, to Catholic unity, as Bede† terms it, all his endeavours were in vain. Hence it is plain that the British Christians formed an independent Church, were under no foreign superintendence, and yielded no homage to the See of Rome.

There is a curious passage to the same effect in an old Chronicle, which is preserved in a letter from Bishop Davies to Archbishop Parker:—
“After that, by the meanes of Austin, the Saxons became Christians in such sort as Austin had taught them, the Bryttaynes wold not after that either eate or drinke with them, because they corrupted with superstition, ymages, and ydolatrie, the true religion of Christ.”

The Metropolitan authority of the British Church subsisted till the reign of Henry I., when the See of St. David's was forcibly subjected to that of Canterbury.

From the preceding facts it may be inferred that the British is an Original National Church; that

* Bede, lib. ii. cap. 2.

† Bede, lib. ii. cap. 4.

it raised its mitred head, both in England and Wales, for some centuries before the mission of St. Austin; that during the almost total extinction of Christian light in England beneath the sway of Saxon Paganism, it still flourished in Wales and Cornwall; that it protested against many of the usages introduced by the missionaries of the Romish Church among their Saxon converts; and that it maintained its own peculiar hierarchy until the reign of Henry I., when it was finally merged, by regal compulsion, in the Saxon branch of the Anglican Church.

CHAP. XX.

RELIGIOUS SOCIETIES.

1804.

THE year 1804 was marked by the establishment of the British and Foreign Bible Society. Among its earliest friends and supporters, in addition to many eminent persons belonging to the peerage and gentry of Great Britain, were the venerated names of Bishops Porteus, Barrington, and Burgess. Its fundamental principle, the dissemination of the authorised version of the Holy Scriptures without note or comment, united in its support Protestants of all denominations. Strong objections, however, were urged by many men of high character and influence in the Church to the union of her members in such an association, not only with Dissenters, but, possibly, even with heretics and unbelievers; and earnest protests were published in opposition to it. These quickly produced an animated controversy. The opponents of the Society denounced the union as tending to give countenance to schism, and to level important distinctions. They also stated that one of the objects

of the Society for Promoting Christian Knowledge being the dissemination of the Bible, the new association, as far as churchmen were concerned, was altogether needless and uncalled for.

To this it was replied, that the union so much censured involved no sacrifice of principle, opinion, or consistency on the part of its supporters, or that if a relaxation of principle could fairly be imputed to any among them, it must be charged upon Dissenters for aiding in giving away the particular version of the Scriptures authorised by the Church. "If the Bible Society," said Bishop Burgess, who at once set himself to grapple with the most formidable among the objections urged against it, "were an association of preachers, or for theological inquiry, there would be some justice in the charge. But as the distribution of the Bible is not an act of heresy or schism, a clergyman cannot be accused of either, for giving it away in concurrence with heretics or schismatics. Must we decline any opportunity of doing good to the souls and bodies of men, because unbelievers are willing to co-operate with us, and to increase our means of doing good? Must we refuse to give our aid to infirmaries or other charities, because unbelievers are our associates; or withdraw our arm from a drowning fellow-creature, because a heretic is giving him the same assistance? Yet churchmen, it seems, subject themselves to the charge of heresy and schism, by being members of the Bible Society to-

gether with heretics and schismatics. If Churchmen may, by such association, be liable to heresy and schism, are not heretics and schismatics equally liable to truth and orthodoxy? What can be more likely to bring them into one fold, under one Shepherd, than concurring with members of an orthodox church in disseminating the Gospel of Christ, in that translation which belongs peculiarly to that Church? Such a union is, to say the least of it, a temporary suspension of unbelief, of heresy, and of schism, in favour of Christianity and orthodoxy. How happily a connection with the Society, even in its subordinate agencies, may operate in the furtherance of the Gospel, is evident from the instance of a Roman Catholic, who was lately converted from popery by correcting the press of one of the Society's Bibles."*

To the argument that the new Society was needless for Churchmen, as being already possessed of a Bible Society, it was replied : —

That although the Christian Knowledge Society had rendered eminent service to the cause of religion, by printing the Scriptures in a cheap form, and selling them to the members at reduced prices, yet the result of a diligent inquiry, which had been instituted throughout the kingdom, proved that the means of that Society were wholly inadequate to

* The Bishop of St. David's Letter to Lord Kenyon, pp. 34. 36, 37.

supply the national want of and demand for the Scriptures, even were those means exclusively directed to it, whereas only a portion of them could be so employed.

But that even had those means been more adequate to such an end, the supply of our own population formed only a part of the work of benevolence contemplated by the Bible Society. That it embraced also the supply of our colonies, and extending its views even beyond these, that it aspired to be, in connection with its foreign auxiliaries, the Bible Society of the world.

The lapse of thirty-five years has put to the test the validity of the arguments urged on both sides, and the general result might perhaps not unfairly be stated as follows : —

The Christian Knowledge Society, which it was predicted would suffer seriously in its resources from the liberal support given to the Bible Society, has incalculably profited by its establishment. Roused from a state akin to torpor, by the supposed rivalry of the new institution, it made an appeal throughout the country to the friends of the Church, to enrol themselves among its members, which was instantly responded to, and the result was a vast augmentation in its income, in its energies, and in the extent and efficiency of its exertions — a result which gladdens the hearts of all sincere Churchmen.

The Bible Society itself has steadily pursued its

course of usefulness, hailed in its progress by the grateful plaudits and benedictions of Protestants on both sides of the Atlantic. The fulminations of the Vatican against it, and the scornful expressions of infidels, may justly be regarded as striking testimonies in its favour. By its own vast resources, and through the medium of foreign auxiliaries, it has extended its gigantic roots into all lands, and will not deem the benevolent object of its establishment attained until the Bible shall be translated into every language, and diffused through every portion of the habitable globe. The Established Church, in the mean time, has been incalculably augmented in the number of its members, and has no less advanced in energy and usefulness. Those among her clergy who have supported the Bible Society have maintained an undiminished attachment and preference for their own communion, while a large influx of Dissenters into the Church has taken place; one of the causes of which may fairly be referred to their becoming better acquainted with the principles of her members, from occasional intercourse with clergy at meetings of this Society.

The cordial interest taken in the circulation of the Scriptures at home and abroad by so large a body of Churchmen, through the instrumentality of these two Societies, has averted from the Church what would otherwise have been urged upon her as a signal reproach. It has rendered it impossible for her enemies to say that she has regarded with indiffer-

ence the duty of promoting that great and beneficent object for which in her beautiful formularies she unceasingly prays "that God's way may be known upon earth, his saving health among all nations."

To another religious association, the Church Missionary Society, which, by its zealous and useful labours, has done much to remove from the Church of England the reproach that she is deficient in missionary zeal, Bishop Burgess also gave his early support and countenance. The venerable Societies for promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, had already received signal proofs of his attachment. The Church Union Association in his own diocese had, in fact, become, under his auspices, an active and efficient auxiliary to the former, and he felt deeply interested in the support and extension of the latter, as a Society almost identified with the Established Church, and capable, if duly supported, of diffusing her pure forms and apostolical influence throughout our vast foreign dependencies. He justly regarded it and the Church Missionary Society as occupying distinct fields of labour; the one being specially devoted to the diffusion of Christian knowledge throughout our colonial possessions, without altogether overlooking the claims of the heathen; the other labouring principally for the evangelization of the heathen, without excluding the benefit of our colonies. Between societies thus constituted on the principles of the Church, employed in works of such disinterested

benevolence and such arduous difficulty, and with a World to operate upon, "bursting," to use Johnson's expressive words, "with sin and sorrow," he was not disposed to admit that any other rivalry ought to exist than a generous emulation which should most extend the kingdom of the Redeemer, and most effectually minister to the good of mankind.

Upon the same general principles he cordially supported the London Society for the Conversion of the Jews; and as it is the only association in connection with the Church of England which embraces this object, he regarded it with particular interest. He thought that Christians, instead of treating Jews with contempt and prejudice, should act towards them with a charity inspired by the recollection that their own choicest blessings and privileges have descended to them through the channel of Judaism, and with the hope of being instrumental in hastening the advent of that day, the pledge of increased glory to the Christian Church, when the veil shall be removed from the hearts of God's ancient people, and they shall acknowledge and adore in Jesus Christ the true Messiah. His love of Hebrew learning added to the force of these and similar considerations; and so strongly did they act upon his feelings that a box for the receipt of subscriptions and donations, in aid of the Jews' Society, usually lay upon his library-table.*

* The above-mentioned Society has recently established a mission at Jerusalem, and a chapel is at this moment in course of erection

The part taken by the Bishop in the exercise of his independent judgment, with respect to these Societies, was closely accordant with the course pursued by his friend Bishop Barrington. Like him, also, he was a zealous promoter of the Madras system of education, and like him (as far as his much narrower means permitted), the liberal patron of a great variety of other public institutions and charities, having for their object the temporal and spiritual welfare of his destitute fellow-creatures.

under its auspices, in which the service of our National Church is to be daily performed in the Hebrew language. Within the last twenty years, the Jews at Jerusalem have very considerably increased in number, and there is a constant influx thither from various parts of Europe. Hitherto, Jewish inquirers after Truth, in the Holy City, have only known Christianity through the Greek, or Romish, or Armenian Churches, in connection, therefore, with revolting superstition and gross errors. They will now have access to it through the medium of our own scriptural services and beautiful formularies. We rejoice to know that this plan has the approbation and support of the eminent and excellent Prelate who presides over the See of London.

CHAP. XXI.

GENERAL REMARKS ON THE BISHOP'S TRACTS IN REFUTATION OF UNITARIANISM.

1814 to 1820.

BETWEEN the years 1814 and 1820 the Bishop published various tracts in refutation of Unitarianism, and re-published the whole in one volume in the year 1820. They are marked by extensive scriptural and theological learning. The critical skill with which they develop the force and meaning of various important texts connected with the main subject, the ability with which they condense proofs derived from the writings of the Fathers, in attestation of the Trinitarian faith of the primitive churches; the skill with which they accumulate authorities from the works of the most eminent modern critics and divines, in support of this fundamental doctrine of the Church Catholic, and their tone of earnest piety, illustrate the various learning, the mental acuteness, and the devout feelings of their author, while they no less forcibly expose the futility of the evasions and sophistries beneath which Unitarians are forced to take shelter in their vain endeavours to sustain a hopeless cause.

Among these tracts, that addressed to a Lay Seceder combines in a superior degree these qualities, though it is to be regretted that the Bishop in this, as well as in some of his other publications, has occasionally pressed a doubtful text into the service of orthodoxy, which needs no other support than that which it derives from the plain tenor of the Bible, from the particular evidence of incontrovertible texts and passages of Scripture, and from the general consent of Christian antiquity.

It should always be borne in mind that the question of truth or error in reference to the doctrine of the Trinity is one in which not a single secure step can be taken excepting under the light and guidance of Divine Revelation. Having reference to so mysterious and awful a subject as the mode of the Divine existence, no arguments drawn from the common resources of reason, no analogies derived from visible objects, can be safely trusted to in such a discussion. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea," Job xi. 7, 8, 9. Every thing around and within us tends to illustrate the ignorance of man and the narrowness of the sphere to which his researches are necessarily limited. His proudest discoveries amount, in fact, to little more than a scratching on the su-

perfidies of knowledge. With effects and with the mutual relations and properties of material objects he is familiar ; and the study of these unfolds to him many of the mysteries of nature, and arms him by means of them, with new and extraordinary powers. But the ultimate causes of the commonest of these effects are hidden from his scrutiny, and lie enshrined in the abyss of Deity. And even every advance which he accomplishes in science, every secret which he penetrates, every fresh discovery which he makes, serves, by opening to him new and unexplored fields of investigation, to suggest to him extended ideas of what is still unknown, and thus to convince him more forcibly of his ignorance. If the most ordinary works of the great Creator are thus pregnant with mysteries which baffle human intelligence, how presumptuous any attempt to penetrate the secrets of the Divine Essence itself, or to pretend to determine, by any analogies derived from present experience, what is possible or impossible as to the mode of the Divine existence !

We have a full right, nay it is an obvious duty, closely to investigate the authenticity of an alleged Revelation of the nature and will of God, but when it is once admitted, the most implicit and reverential submission of reason to its discoveries is a consequence equally consonant with philosophy and good sense.

In the transcendant and spiritual nature of the

Deity, and in the Unity of his Essence, there may, for ought we know, be that mysterious distinction of Persons implied in the doctrine of the Trinity. It will be quite sufficient for the conviction of any candid and reasonable inquirer, if he finds that the plain, unvarnished language of Scripture declares that so it is. The Divine testimony will be with him an all-sufficient warrant for the reception of the doctrine, and when he meets with individuals who, though unable by any shifts or evasions to refute the scriptural proofs of its truth, yet take refuge in the weak, though plausible objection, "we cannot on any evidence receive a doctrine contrary to common sense," he will no less pity, on the preceding premises, their obvious want of this quality, than he will condemn the presumption of their scepticism.

Such are the general principles upon which alone the doctrine admits of being investigated, and it is from not keeping them steadfastly in view, that individuals are often hurried into opinions respecting it, which the Church has ever deemed heretical. Men of speculative and excursive minds are apt to reason and conclude under very erroneous notions of the extent and powers of the human intellect, and especially of their own. One of the greatest triumphs of reason is to be duly sensible how many things there are which transcend its comprehension.

The doctrine of the Trinity is thus reduced to the test of the simple question, what is the testi-

mony of Holy Scripture concerning it? — a question, the reply to which, if there be any force in the general consent of the Church, and in the authority of the greatest critics, divines, and scholars in the interpretation of Scripture, must be, that it is the fundamental article of the Christian faith.

Throughout the volumes of Tracts above referred to, the main object of the Bishop was to expose the errors and sophistries of Socinian writers, and in particular, to bring forward incontestable evidences of the Divinity of Christ. He has clearly proved, that the infinite and incommunicable attributes of Deity are ascribed equally to the Son as to the Father, and that texts apparently of an opposite description refer exclusively either to his human nature, or to his voluntary assumption of the subordinate office of Mediator and Intercessor. He has shown that by keeping this distinction in view any difficulty arising out of the language of Scripture with respect to this doctrine is done away, and that the very texts which to a careless or superficial reader may seem contradictory, beautifully harmonise in the testimony which they render to the Divine and to the human nature which meet in the person of the adorable Saviour. Thus, while in one sense He is the "Lord of glory" and "God over all blessed for ever," He is in another and a no less important sense, "the Son of Man," and "the Man Christ Jesus," the Root, at

once, and the offspring of David — David's God, and David's Son.

Such are the leading points which the arguments of the Bishop embrace throughout these Tracts. Independently of their main scope, he has introduced, in the course of them, much of interesting disquisition and of curious learning on various collateral topics. He has also vindicated the orthodoxy of some eminent critics and scholars to whom Unitarian writers have been used to defer, and whom they would gladly claim as their own. Among these are Schleusner and Griesbach ; the former the author of a learned Lexicon of high authority upon the New Testament, the latter, the editor of one of the most critical editions of its text.

Unitarians flattered themselves, upon the eve of its publication, that the rigid collation of numerous manuscripts undertaken by Griesbach as the foundation of this edition would have been fatal to the cause of orthodoxy, by disproving the authenticity of many of the texts most relied upon for its support. The result was quite the contrary ; for this extended enquiry, with very few exceptions of any importance, tended to establish the truth and correctness of the received readings.

But independently of direct and positive proofs that the Trinitarian faith is matter of Divine Revelation, the indirect and inferential proofs are so numerous and decisive, that it would be about as easy to dispense with the principle of gravity,

in accounting for the phenomena of the universe, as it would be to give a rational and connected elucidation of the doctrines of Christianity without admitting that of the Trinity.

What the final conclusions of Griesbach were upon the termination of his rigid and extensive collation, the following passage will clearly testify. In his preface to the Apostolical Epistles, published in 1775, he thus expresses himself: —

“ In order that I may, as far as in me lies, remove all unjust suspicions, and wrest from malevolent men the handle of calumny, I publicly profess, in the first place, and call God to witness, that I have no doubt whatever as to the truth of that doctrine (the Deity of Christ); for there are so many and such lucid arguments and places of Scripture by which the true Deity of Christ may be proved, that I can scarcely understand how, if the Divine authority of Holy Scripture and the just rules of interpretation be admitted, this doctrine can be questioned by any one. Above all, that passage, John, i. v. 1, 2, 3. is so clear, and so above all exceptions, that never can it be perverted and wrested from the champions of the Truth by the audacious efforts of interpreters and critics.”*

* Ut iniquas suspiciones omnes, quantum in me est, amoliar, et hominibus malevolis calumniandi ansam præripiam, primum publice profiteor atque Deum testor, neutiquam de veritate istius dogmatis (Christi Deitatis) dubitare; atque sunt profecto tam multa et luculenta argumenta et Scripturæ loca, quibus vera Deitas Christo vindicetur, ut ego quidem intelligere vix possim, quomodo

That the convictions of Schleusner upon this point were no less strong than those of Griesbach may be seen by referring to a passage in his Lexicon very similar in its spirit to the above, under the word Πνευμα.

Porson is acknowledged to have been the most acute and able Greek critic of the last century; and his testimony upon a point connected with the interpretation of that language is the more impartial because he never manifested any zeal in the cause of orthodoxy. A friend once said to him, "Is the doctrine of the Trinity that of the New Testament?" His answer was to this effect: "If the New Testament is to decide, and language has any meaning, there can be no doubt that it is." *

To the treatise addressed to a Lay Seceder, its author prefixed a dedicatory address to his old and beloved friend Bishop Huntingford, who had been recently visited by a severe domestic affliction. The strain of piety and feeling in which he alludes to this visitation, and the intimate connection which he traces between the orthodox faith and the only effectual springs of Christian consolation, form a passage in itself highly interesting,

concessâ Scripturæ sacræ divinâ auctoritate, et admissis justis interpretandi regulis, dogma hoc in dubium a quoquam vocari possit. In primis locus ille, Jo. i. 1, 2, 3. tam perspicuus est, et omnibus exceptionibus major, ut neque interpretum neque criticorum audacibus conatibus unquam everti atque veritatis defensoribus eripi possit.

* Communicated to me by the Bishop of Lincoln. The same anecdote is told in the *Quarterly Review*, vol. xxxiii. p. 99.

while it forcibly illustrates his views of the practical evils of Unitarianism and its deadening influence on the Christian character. We shall therefore introduce some passages from it as a suitable termination to the present chapter.

TO THE RIGHT REVEREND THE LORD BISHOP OF
GLOUCESTER.

Abergwilly Palace, October 1814.

MY DEAR FRIEND,

A MIND exercised by affliction is tenderly alive to the impressions of religious truth. In such seasons, the emptiness of earthly comforts, and the want of some consolation which the world cannot give, prepare it effectually for the reception of those promises of light and aid, which the Scriptures abundantly supply. How sweetly then are those passages of David and Isaiah in unison with the feelings of a resigned and believing spirit, — “Tarry thou the Lord’s leisure; be strong and he shall comfort thine heart, and put thou thy trust in the Lord.” “Who is he that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God?” — Isaiah, l. 10.

Our beneficent Creator, who, for the wisest purposes, has implanted in us affections and sensibilities, which attach us closely to those whom we respect and love, but which by the loss of such connections,

give occasion to the most acute and painful trials, has also blessed us with a religion which, above all other means, can mitigate the visitation which deprives us of them. I need not remind you of His promises, who said, "My grace is sufficient for thee," nor bring to your recollection that those consolatory words were an answer to St. Paul's request, addressed in prayer to our Saviour. Such trust in his assistance Christ had encouraged by his promise,— "Whatsoever ye shall ask in my name, I will do it, and, Lo, I am with you always, even unto the end of the world." And therefore St. John said, "This is the confidence we have in him, that if we ask any thing according to his will, he heareth us." The same confidence in Christ's divine power to hear and to save induced St. Stephen to say, in his last moments, "Lord Jesus, receive my spirit." St. Thomas, who in the public service of the Synagogue had been accustomed to hear him whom they expected as the Messiah called the mighty God and the Lord of righteousness, when he saw his Lord after his resurrection from the dead, exclaimed in a transport of conviction and joy, "My Lord and my God."

Nothing but belief in Christ's Divinity, his omnipresent influence and omnipotent power, could have induced his disciples and apostles to honour him with divine worship, and to endure the privations, indignities, and sufferings which they underwent for his sake. The Divinity of Christ was

not with them a speculative notion, a disputable dogma, as the Unitarians represent it, but a great practical principle, which influenced their whole conduct, and infused into their minds a fortitude and constancy, which made them rejoice when they were counted worthy to suffer shame and death for his name. To die and to be with Christ, they counted better than life. What things were gain in a worldly sense, they counted "loss for Christ;" "yea, they counted all things loss, for the excellency of the knowledge of Christ Jesus."

Their belief in Christ's Divinity, their confidence in Him as God, ever present to sustain [them in all difficulties, was the governing principle of their minds through this life; and their trust in his Atonement was the ground of their hope of happiness in the next. They knew that the blood of bulls and of goats could not put away sin; and the Psalmist had long before declared that man was utterly unable to redeem his brother. But in Christ, who was with God and was God, who was "over all God blessed for ever," their "great God and Saviour" — "God manifest in the flesh," who was made flesh and came in the flesh, that he might by his death be a propitiation for the sins of mankind — in him they trusted, as a Saviour able to save to the uttermost all who should come to God by him.

In the following letter the Bishop of Gloucester replies to this Christian address.

MY DEAR FRIEND,

Your last merely intimated you should take London in your way to Durham; but mentioned neither time of continuance nor place of lodging at the metropolis. To that spot therefore I could direct with less propriety than I can to Durham. I calculate you are now keeping prebendal residence; and I hope, after a journey favourable in all respects to Mrs. Burgess and yourself.

For the consolation which your Letter Dedicatory imparts, and for the delicacy with which you touch on my afflicting loss, I return you equally my thanks and praise. You have poured balm into the wound, and not increased the pain by unskilful handling. In truth, with much dexterity you pass on to the main subject, a subject more than all others interesting to a reflecting mind. For, if there be no Divinity in the nature of Christ, there is no Atonement for transgressing man; if no Atonement for man, we are yet in our sins; and where in natural religion can we find any other dictate or principle than that sin is obnoxious to punishment?

You have in passages innumerable exposed the ignorance (I might have said, the impudence and disingenuity) of Belsham and his adherents. I am particularly pleased that you have refuted the claim they have made as to Grotius, Newton, Locke, &c.

With repeated thanks for the well-chosen topic of

your consolatory Dedication, for the abundant illustration and apposite erudition displayed throughout the whole of your book,

I am your much obliged
and ever affectionate Friend,

G. J. GLOUCESTER.

Wint. Coll. May 8, 1815.

CHAP. XXII.

BENEFICIAL RESULTS OF THE BISHOP'S PLANS. — PROGRESS OF HIS COLLEGIATE SCHEME. — YSTADFODD. — CONTROVERSY WITH PROFESSOR MARSH AND R. P. KNIGHT, ESQ.

1810 to 1820.

OCCUPIED in these various studies, and energetically exerting himself for the improvement of his diocese, the life of the Bishop of St. David's glided on in a peaceful flow of serene happiness. An improved race of clergy was trained up in his seminaries, from among whom he selected individuals of superior merit for preferment: such of the beneficed clergy as were most distinguished by their professional acquirements and active piety frequently received gratifying proofs of his esteem, and the name of Dr. Burgess was associated throughout South Wales with epithets of respect and veneration.

The fame of his useful exertions extended far beyond the boundaries of his diocese; an assertion which the Quarterly Review for November, 1810, forcibly illustrates in the following passage, which associates in a just eulogy the two names which we have so often ourselves linked together in the pre-

ceding pages. After touching on some existing defects in clerical education, it adds, — “ Let it not be supposed that, in thus saying, we are depreciating the Church of England at a time when it boasts the learning and piety of so many of its members — when Barrington, at Durham, vies in the munificence of his charitable foundations with the most splendid of his predecessors, and Burgess, at St. David’s, performs all the duties of his apostolic function with a zeal worthy of the best ages of Christianity.” Surprise was justly felt that, amidst such active employments, he could secure time for numerous publications, many of them bearing the stamp of great research and erudition. Among his various plans of diocesan improvement, none excited so much public interest as the projected Collegiate Seminary for Clerical Education. The slightest acquaintance with the circumstances and condition of the Welsh Church was sufficient to vindicate its necessity, and it therefore daily attracted increased attention, commendation, and support. Letters were addressed to him to this effect by Dr. Manners Sutton, Archbishop of Canterbury, by Bishops Barrington and Huntingford, by the Rev. Charles Daubeney, and by some of the leading nobility and clergy connected with South Wales. Pecuniary subscriptions in aid of the plan flowed in from various parts of England, and liberal contributions, or legacies of books, anticipated the period when it should have a local

habitation and a name. Among the English friends who thus gave it their liberal support, the name of Bishop Barrington appears as a donor of 500*l.*; and within the precincts of the diocese a clergyman was found who contributed no less than 750*l.* in one donation. The late Rev. T. Beynon, Archdeacon of Cardigan, was the munificent contributor.

In the year 1809 the Bishop thought he might venture to commence this great undertaking. A plan for the intended structure was accordingly procured, and a quarry was opened near Llandewy Brefy, then its intended site; but upon a comparison between the probable expense and the amount of the subscriptions, the necessity of further delay became apparent. In the mean time the Bishop's hopes had been so highly excited, that he had not only sketched on paper, but even circulated in a printed form, a scheme for the government of the College, and for the course of studies to be pursued in it.

The Ystadfodd, a triennial festive meeting held by rotation at Carmarthen, Brecon, and some other leading towns of the Principality, for the cultivation and encouragement of the ancient language and literature of Wales, was more than once honoured by the presence of the Bishop and Mrs. Burgess. The literary spirit which glowed in his own breast led him to sympathise warmly with the national predilections, which imparted peculiar enthusiasm to these celebrations. The interest which

he thus felt and displayed was very grateful to the natives of the Principality, and augmented the hold which he had obtained on their affections by higher and more sacred obligations. Though his studious habits, and numerous professional engagements, prevented his being a frequent visiter at the houses of the gentry, he was often indebted to their hospitality in the course of his long Confirmation tours; and I have heard him speak with great pleasure of visits which he had thus paid to the late Mr. Johnes of Hafod, to Colonel Lewis of Llaniron, to the late Mrs. Lloyd of Bronwick, and to the hospitable mansions of others of the Welsh gentry. Mrs. Lloyd, whose enlarged Christian benevolence and many amiable qualities endeared her to a large circle of friends and acquaintance, regarded the Bishop with friendship and veneration. She delighted in welcoming him beneath her roof; and sacred music being her favourite relaxation, she was able, with the assistance of some of the members of her family, to gratify his own taste for it by the united powers of the organ and the voice. The general impression produced by the Bishop on the minds and hearts of his various hosts was that of affectionate esteem and regard. Often has the writer of these pages heard him spoken of in such terms by various gentlemen of manly sense and great discrimination within the precincts of the Principality. They

looked upon him, in fact, as the Bishop Bedell of South Wales.

In the year 1814 he engaged in controversy with Professor, since Bishop Marsh, upon the following occasion. The latter, in a treatise entitled *Horæ Pelasgicæ*, had questioned the correctness of some of his opinions as expressed in his notes to Dawe's *Miscell. Crit.* upon certain properties of the *Æolic Digamma*. The learned Professor, while he recognised the existence of such a letter in the Greek alphabet, and its influence on Homeric versification, differed both with Dawes and the Bishop as to its shape, properties, and pronunciation, and insisted that *Pelasgic*, not *Æolic*, was its proper designation.

The question was one of a subtle and recondite nature, and which furnished ample occasion for the display of learning and ingenuity in the demolition or construction of a theory. Though Dr. Marsh could not possibly write on such a subject without his characteristic acuteness and ability, his mode of treating it was deemed arrogant and hasty by one of the first Greek authorities of the day, in an article in the *Quarterly Review*. The Professor came to the subject fresh from studies and pursuits congenial to it, and with the advantage of living in an advanced period of Greek criticism. The Bishop had long since laid aside the polished weapons suited to such an encounter ; but at the sound of

this trumpet of defiance, he broke away for a moment from his professional occupations, and seizing

Arma diu, senior, desueta,

descended into the arena; where he quickly proved that he was still capable of all his youthful prowess. The pamphlet which he published, in defence of himself and of Dawes, was entitled "A Letter to the Honourable and Right Reverend the Lord Bishop of Durham, on the Origin of the Pelasgi, and on the original Name and Pronunciation of the *Æolic Digamma*, in answer to Professor's Marsh's *Horæ Pelasgicæ*," and it treated the points at issue with so much learning, and vigour of intellect, that in the opinion of those most competent to decide upon such erudite questions, his adversary, if not absolutely unhorsed in this intellectual tournament, was rudely shaken in his seat.*

* Our learned readers will not be displeased, we think, by our extracting the brief summing up of the Bishop's arguments in page 36. of his treatise, it being admirably calculated to give a just view of the critical offences charged by him on that of the Professor.

"I said in a former part of this letter, that the positions of Dr. Marsh cannot be supported without many great hallucinations and offences against first principles. I have shown this from the Professor's *anachronism* in denominating the Digamma from the *Pelasgi*; from his choice of the Latin F, as his *sole* criterion of the power of the Digamma; from his adopting the *modern* pronunciation of the Latin F as the sound of the Digamma, and the barbarous term *Faf*, as the name of the Digamma; and from many strange inconsequences in his reasoning, such as the following. OT is not a right representation of the Digamma, because B is at least as good; the Latin V is not *generally* represented by the Greek OT, therefore Dionys⁹ Halicarn⁹, Plutarch, Procopius, &c.

The following passage, with which his treatise closes, is so characteristic of the amiable feelings of the writer, that it seems to belong to his biography. "I cannot dismiss these pages, without thanking the Professor for bringing to my recollection some of the studies of my first seven academical years; and with it the grateful remembrance of the valuable society in which I passed them, and of the inestimable advantages which it possesses for the cultivation and encouragement of learning. These impressions bring with them some of Gray's exquisite feelings on a distant prospect of Eton College —

I feel the gales, that from you blow,
A momentary bliss bestow."

who have so expressed it, have not *correctly* represented it; the vowel V is sometimes expressed by *ε, ο, υ, ω, αυ*, therefore the consonant V is *not generally* represented by OT; the Digamma is *not so often* expressed by V as F, therefore it is *not rightly* expressed by V; the Digamma is *not generally* represented by the Latin V, therefore it is *not rightly* represented by it; V cannot be pronounced like W, because it is exchangeable with B: the Digamma could not have been pronounced like W, because the latter has a broad coarse sound, intolerable to Greek ears, and which they could not have pronounced.

"All these hallucinations are the consequences of the Professor's attempting to supplant the common doctrine of the Digamma by his F and *Faf*. Dawes, then, had good reason for saying — *Ex locis jam descriptis illud in transcurso observare est, quam frustra sint ii, qui Æolicum F eisdem apud Latinos figuræ potestate itidem respondisse contendunt.*

"That the theories of the Horæ Pelasgica, respecting the language of the Pelasgi, and the pronunciation of the Æolic Digamma, are erroneous, might, indeed, be inferred from their opposition to the testimonies of Herodotus, Thucydides, Dionys^{ius} Halicarnass^{ensis}, Varro, and Priscian."

Mr. Payne Knight subsequently became the object of his critical censure with respect to two positions in his Analytical Essay on the Greek Alphabet; the first was his calling the Digamma Pelasgic, and the Capuan figure its Pelasgic form; the second, his new, and, as he deemed it, his improved reading of the Lacedemonian decree against Timotheus.* Upon both of these points the Bishop assailed his opinions, and defended those of Bishop Cleaver, whom Mr. Knight had censured as an unskilful and blundering editor of the Decree.

The title of the Bishop's treatise was, "A Vindication of Bishop's Cleaver's Edition of the *Decretum Lacedemoniorum contra Timotheum*, from the Strictures of R. P. Knight, Esq., 8vo. 1821."

It is written in a vigorous and caustic style of criticism, is fraught with deep and various learning; and, though the subject is one of scholastic nicety, it contains a great deal that is both amusing and interesting.

Though we have no letters of much interest to produce belonging to this period of the Bishop's life, the following note places him in a very amiable light, and the succeeding letter is a specimen of the correspondence which we have already mentioned was frequent between him and Mrs. Hannah More.

* Timotheus incurred the censure of the Spartan Senate for corrupting, as they maintained, the ancient gravity and simplicity of their national melodies, by adding four additional strings to the lyre, which had hitherto contained only seven. He was also censured for the immoral tendency of a poem which he composed for the Eleusinian festival.

TO GEORGE MARRIOT, ESQ.

188. Piccadilly, Jan. 15, 1813.

DEAR SIR,

I CALLED at your rooms in the Temple yesterday, and Tuesday, to consult you about shaping a case, which is to come to you through Taylor for your opinion. I wished also to thank you for your two kind notes ; and to say how sorry I was that my momentary inaptitude for a joke should have given you the trouble of writing your very friendly note. The words of my oldest and best friend could not possibly give me any real offence ; and still less the repetition of them by a person whom I most sincerely respect and value, like yourself. But as I said before, the spirits and the reply are often, in some mechanical constitutions, very different before dinner and after.

If you have changed your hours of attendance at the Temple, I will trouble you to inform me, as I wish to have your advice about shaping the case before noticed.

Yours very faithfully,
T. ST. DAVID'S.

TO THE BISHOP OF ST. DAVID'S.

MY DEAR LORD,

My conscience would be twitching me night and day, and I could not sleep in my bed, if I any longer delayed stripping off the laurels with which

you have bound my brows. It is high time to consign them to the right owner.

My friend the Rev. Mr. Cunningham, vicar of Harrow, is the author of the "Velvet Cushion." I was in his confidence, and kept his secret, while it remained such. I think it a very pleasant little work. Your Lordship was not singular in ascribing it to me; an ascription, however, not very flattering to the real author. My friends in London said they suspected me the *first* half of the book. Why they changed their opinion I know not. While the mystery lasted, however, I got a very lively epigram, which would have been flattering had I earned it.

You have strengthened your cause as far as human authority *can* strengthen that which was so strong without it. With such a confederated band of Trinitarians as your Lordship has mustered in your last treatise, I think Mr. Socinian Attorney-General would not much care to fight single-handed.

I shall be happy to see the whole of this able defence and complete exposure, when finished. Your printer has fallen into the common error in spelling Lord Lyttelton's name.

I am ever

Your Lordship's very faithful

H. MORE.

Barley Wood, 5th November, 1814.

CHAP. XXIII.

THE AUTHOR'S FIRST ACQUAINTANCE WITH THE BISHOP
OF ST. DAVID'S. — DESCRIPTIVE CHARACTER OF BISHOP
RYDER.

1820.

HITHERTO the writer of these Memoirs has spoken of the Bishop from authentic documents, or from the report of others; but in the spring of 1820 he became personally known to him, and their acquaintance, from a concurrence of various circumstances, quickly ripened into an intimacy, the memory of which will ever be grateful to his feelings.

We met, for the first time, in the spring of 1820, at the Palace, Gloucester, as guests of the late Dr. Ryder, then Bishop of that See, who was there quite alone, having come from the Deanery of Wells, during his residence, to entertain the Judges at dinner, according to ancient custom, in the Assize week.

I was struck, at first sight, by the fine countenance and the dignified person of the Bishop of St. David's. He was then about sixty-three years of age, tall and upright, well proportioned in his limbs, and active in his movements. His features were fine, and cast in a regular mould. Over them was diffused a

pensive, contemplative air, blended with the expression of deep thought and mild composure. When he smiled the effect was truly pleasing, like a ray of sunshine lighting up the serene beauty of an autumnal landscape. Though his manner was somewhat grave, his disposition was evidently social, and the moment that any literary topic or subject of religious interest was started, he became animated, and spoke from the stores of an acute, a learned, and pious mind, and a tenacious memory.

The two Bishops, though not altogether belonging to the same school of doctrinal theology, were substantially agreed upon the most important points, were both spiritually-minded, and were reciprocally animated by sentiments of affectionate regard and esteem. A full flow on both sides of affectionate kindness, of serene and cheerful hilarity, united to a pleasant playfulness of thought and illustration in touching on the various topics upon which conversation turned, banished every approach to the starch or the severe in this spiritual symposium.

Both of these excellent men are now gone to their rest ; the subject of this Memoir full of years and honour ; his brother and friend in Christ cut off by an unexpected stroke in the maturity of manhood and usefulness. The characters of eminently good men in high stations are the public property of the Church. Their bright example excites to virtuous imitation. What others have been, we ourselves may be, if not in talent and acquirement, at

least in the higher range of moral excellence. For the sake of the living, therefore, we will indulge in a brief pause from the immediate object of these pages, in order to introduce a few particulars drawn from long and intimate friendship, respecting Bishop Ryder.

Born of a noble family, familiar from his youth with the best society, naturally kind and affectionate, he united to gentlemanly ease and polish a peculiar suavity of demeanour and manners. He left the University of Cambridge, where he completed his education, an elegant scholar; and literature both classical and general never ceased to form, in subservience to higher and professional pursuits, one of the pleasures of his existence. The rectory of Lutterworth, in Leicestershire, was his first preferment: he afterwards became Dean of Wells; but the former place was his home, except when officially resident at Wells, until he was raised to the Episcopal bench. At an early period of his clerical career, he attained to such "ripeness and perfectness of age in Christ," that he gave himself wholly to the duties of his office, and proved himself worthy of filling the pulpit of Wicliffe, by faithfully preaching the great doctrines of the Gospel, and by earnestly labouring for the salvation of souls.

His piety was both elevated and practical. It was accompanied by a humility and gentleness, which shed their benignant influence over his whole

deportment and conduct, blended with a cheerfulness which banished from intercourse with him every approach to severity or gloom. Happy himself, it was his delight to see others happy also, and his presence in the friendly circle, among his clergy, or in general society, operated as a sunbeam ; so diffusive was his kindness, so attractive his cordiality. His style of conversation was lively, interesting, and instructive. It abounded in anecdote and incident, and the desire to do good was always predominant. It was pleasant to behold him in the prime of his days, sustaining, in the midst of a blooming and delightful family, all the charities of domestic life, with the purity and tenderness of a human angel, and discharging the duties of his high station with the zeal of an Apostle. Prompt at every call of duty, his professional engagements, his extensive correspondence, and a frequent attendance at religious and charitable meetings, left him little time for personal recreation of any kind ; but when he was able to relax, he was the life of every party of innocent pleasure, and a visit to the Rocks of Cheddar, or the ruins of Glastonbury, under his auspices, never failed to leave behind it the most delightful impressions.

Few Bishops have been more zealous, or successful in promoting the building of new churches in populous or neglected districts of their dioceses, and none according to his means contributed more

liberally to their erection and endowment. His labours as a preacher, even after he became a Bishop, were incessant, and exceeded those usually undertaken by active parochial clergymen. It was sometimes suggested to him that he preached too often, and made himself too common. In allusion to this charge, he one day said to a friend, "Does not the consecration service for Bishops exhort us 'diligently to preach God's Word;' and is not the clerical body solemnly warned by St. Chrysostom to take heed, lest indolence and secularity should exclude more of their order from heaven, in proportion to their number, than from any other profession."

During his residence at Wells, he usually preached twice on the Sunday, once at the Cathedral, and again in the large parish church, which was then destitute of any evening service, except when he thus voluntarily officiated. The crowded auditories on these occasions attested his powers as a preacher. His sermons were truly impressive, and composed in a strain of simple, persuasive, and affectionate eloquence. Their great object was to arouse the slumbering souls of men to a lively concern for their eternal interests, and to attract them in the spirit of deep humility and penitential faith to the Cross of Christ. It is often difficult to select particular incidents out of the daily tenor of a life spent in doing good, but the following will illustrate some of these general statements.

Observing, on various occasions, that on Tuesday mornings when at Wells, the Bishop disappeared at a very early hour, and did not join the party again till dinner time, I was induced to inquire into the cause, and learned that the two large parishes of Mark and Wedmore, forming part of his Peculiar as Dean, the former distant from Wells twelve miles, the latter eight, were in a state of much spiritual destitution, from the distance of a great part of the population from their respective churches, as well as from the want of church-room.

The state of these parishes had so deeply affected his feelings, that he could not be easy to bestow upon them only a barren sympathy, and finding that the prompt and effectual remedy would be to act the part of Curate to them himself, he undertook and discharged this office with equal zeal and cheerfulness, every other week for many successive years, during his official residence in Wells. Early in the morning of the day mentioned, he mounted his horse or drove over thither, in order to give the full service of the Church in each ; and so much was his heart interested in this labour of love, that no weather, however unfavourable, no guests, however distinguished, were allowed to interfere with it. His Christian kindness was quickly rewarded by the attendance of large congregations. The people belonged almost exclusively to the labouring class, and such kind condescension in a Bishop, such disinterested zeal for their spirit-

ual good, naturally excited their gratitude and attachment, an impression which was greatly heightened by his amiable affectionate manners, and by the earnestness of his preaching. Before he quitted the Deanery of Wells, he perfected this work of charity by raising a sum of money to establish a second full service every Sunday in the parish of Mark, where also he built a National School. In the parish of Wedmore, aided by the contributions of the public and the landholders, he was the means of building and endowing two chapels in the hamlets of Blackford and Theale, and also of founding a school. In his Tuesday pastoral visits the instruction of the children was not overlooked. His benevolent care was repaid by the affectionate gratitude of those who were its objects; and so long as any among the inhabitants survive, who personally attended his ministry, the name of Bishop Ryder will not cease to be pronounced with a heartfelt blessing. Only a short time before his lamented death, I reminded him of his constant rides to Wedmore and Mark, when he told me that he looked back to the hours which he had thus spent as among the happiest of his life. Such was Bishop Ryder — such were the lessons he had learnt in the school of Christ. The same spirit of charity, the same zeal for the salvation of souls, which prompted him, overlooking ordinary considerations of personal dignity, to go to these two neglected parishes, and to labour assiduously and in the most

disinterested manner for their good, influenced the daily course of his life and feelings. His memory is fragrant in the affections of his family and friends, and it is embalmed in the veneration of the Church of Christ.

CHAP. XXIV.

PROGRESS OF THE COLLEGE-SCHEME. — C. R. COCKERELL,
ESQ. APPLIED TO FOR PLANS.

1820 and 1821.

AMONG the topics to which the Bishop of St. David's adverted with much interest in the course of our meeting at Gloucester, was his projected college for clerical education in South Wales; but at this time he did not appear to be sanguine in the hope of speedily realising the plan. The subject was brought home much more closely to myself before the expiration of the year, by the following incident. Happening to be on a visit to my estate at Lampeter, in Cardiganshire, I was informed that the Bishop was inclined to erect the college at this place, in preference to Llandewybrefy, the site hitherto proposed, because, though these places are only a few miles distant from each other, Lampeter is much more accessible and convenient.

The pressing want of such an institution in South Wales, its literary and theological objects, and the probability that, independently of its direct and

obvious influence, it would tend to civilise and improve the vicinity, naturally interested me, as they would any reflecting landholder, in its favour. A piece of land suitable for the projected building quickly suggested itself. The Castle of Lampeter once stood on a gentle eminence, in extent about three acres, called in modern times Castle Field. The only trace of the ancient edifice is a small acclivity, once the castle keep. The situation is healthy, and the view which it commands beautiful, extending over the vale of Lampeter and the windings of the Tivy, and surrounded by a fine range of lofty hills. As it appeared from its healthy and commanding position peculiarly adapted for the intended purpose, I made (in conjunction with two of my brothers, who were also interested in the property) an offer of it to the Bishop, in the course of a visit which I paid him at Abergwilly, in the autumn of the same year. This offer he very gladly accepted. The subject of the college naturally became during my visit a leading topic of our conversations; and from this time I felt a cordial interest in the promotion and success of the project. Henceforth our intercourse, both personally and by letters, became frequent. A fresh impulse was gradually imparted to the whole plan, and strenuous and successful efforts were made to augment the list of subscriptions. The Bishop, in adverting to these measures, often expressed great satisfaction that they had been resorted to at this particular

period. "Had I left the diocese," he would say, "before the College was actually in course of erection, it would probably have never been built, and there would have been a scramble for the money subscribed."

At this time the sum actually available for the undertaking was under 10,000*l.* : it was afterwards augmented by the transfer to the Building Fund of another sum which had hitherto been appropriated to exhibitions.

The whole amounted to somewhat more than 13,000*l.* ; part of which had been contributed by liberal English benefactors, and by the Welsh nobility and gentry ; but by far the greater proportion was the produce of the annual accumulation of small contributions from the clergy of the diocese, who, throughout the long space of sixteen years, had cheerfully complied in this manner with the wise and provident suggestion of their revered Diocesan. It was a remarkable proof of their confidence in him, and of his great personal influence, that he was able to induce them cheerfully to continue throughout so long a space of time these annual donations in aid of a distant, and, as it appeared to many, an uncertain object. Most of them, in conformity with his earnest request, had contributed, either by one payment, or by small annual instalments, one tenth of the annual produce of their respective benefices ; and when the poverty of those benefices, with few exceptions, is considered,

the result is highly honourable to the principles and feelings of that reverend body.

The more intimate opportunity I now enjoyed of studying his character, confirmed the pleasing impressions produced on me at Gloucester by the mild benignity of his manners and the simplicity of his mind and character.

I found the Bishop and his lady living at Abergwilly, in an easy hospitable manner, surrounded by a train of old and attached domestics. After the morning had been devoted to his professional duties and learned pursuits, he usually took a long walk ; and I look back with pleasure to some very pleasant rambles with him in the neighbourhood of Abergwilly, in the course of which I was much interested by the unconstrained and agreeable flow of his instructive conversation, as well as charmed by the scenery of the vicinage.

One of the first steps taken by the Bishop, in immediate furtherance of the resolution he had now formed with respect to the College, was to apply, at my suggestion, to C. R. Cockerell, Esq., an architect whose name is associated with the purest classical taste, and with assiduous attention to the interests of his employers, requesting him to visit Abergwilly, and to receive his instructions for a suitable plan for the contemplated structure.

None of those who were present when the Bishop and his Architect met for this purpose, will readily forget how interesting an occasion it proved.

The Bishop's feelings were pleurably excited by the prospect of actually realising a scheme which he had projected no less than sixteen years before, and for which he had long been accumulating funds, but which hitherto had eluded his hopes and endeavours.

Jam tandem Italiæ fugientis prendimus oras.

Mr. Cockerell, an artist no less than an architect, after being made acquainted with the Bishop's general object, and with the limited extent of the sum collected for it, assiduously applied himself to the conception of a plan which should at once be picturesque and economical ; and, before the close of his visit, had the pleasure of producing a drawing of this description. It so entirely met the Bishop's views, and so fired his fancy, that, after surveying it for some time, he exclaimed with enthusiasm, "Should I ever be so happy as to witness the erection of such a building, I shall be ready to exclaim, with good old Simeon, ' Lord, now lettest thou thy servant depart in peace.' "

CHAP. XXV.

THE BISHOP PUBLISHES A VINDICATION OF THE DISPUTED VERSE IN ST. JOHN'S FIRST EPISTLE.—THE KING'S LETTER TO THE BISHOP, ANNOUNCING HIS SUBSCRIPTION OF ONE THOUSAND POUNDS TO THE COLLEGE.—THE BISHOP'S REPLY.—THE UNIVERSITIES OF OXFORD AND CAMBRIDGE ALSO SUBSCRIBE.

1821 to 1822.

IN the winter and spring of 1821, much of the Bishop's attention was occupied by the subject of the College, yet he found time for publishing several treatises, among which were the following : —

A Vindication of 1 John v. 7., from the Objections of M. Griesbach. 8vo. 1821.

Dr. Owen's Tract on the Nature of the Protestant Religion. 12mo.

Adnotationes Millii, Bengelii, Wetsteinii, &c., in 1 Joann. v. 7.

Marci Celedensis Explanatio Fidei.

The Bishop, by the publication of the first of the works enumerated in the above list, committed himself as a Defender of the authenticity of the controverted text, 1 John v. 7. In a subsequent and enlarged edition of this work, as also by various

supplementary publications, he entered still more earnestly and resolutely into the controversy. As the prosecution of it formed the principal subject of his literary and theological writings in the latter stages of his life, we shall place before our readers, in a subsequent chapter, and within as small a compass as possible, some account of its distinctive and historical features.

The first edition of this publication was dedicated to the Bishop of Durham, in the following expressive and grateful language.

To The Honourable and Right Rev. SHUTE BARRINGTON, LL. D., Lord Bishop of Durham.

MY DEAR LORD,

THE long interval which has elapsed since your acceptance of my first endeavour* to assist the acquisition of religious knowledge among the poor, presents to me so many recollections of your Lordship's kindness and friendship, that, if I could forget them, I should be most ungrateful to that directing Providence which first brought me within your Lordship's notice, and which enables me, at this late hour of an advanced life, to offer you this humble tribute of my affection and gratitude.

That the same gracious Providence may long pre-

* The Salisbury Spelling Book for the use of Sunday Schools, 1786.

serve you in the enjoyment of perfect health, the reward of a temperate life, is the ardent wish of,

My dear Lord,

Your Lordship's

Ever obliged and affectionate Friend,

T. ST. DAVID'S.

The Bishop's reply upon the receipt of this feeling address was as follows.

Mongewell, June 11. 1821.

MY DEAR LORD,

MY earliest and best thanks are due for the very gratifying terms in which you make the world acquainted with the cordial friendship which has subsisted between us for thirty-five years. In looking back to that long interval, those parts of it afford me most peculiar pleasure, when from the nature of our connection, I was a daily witness to your virtues, your talents, and the extent of your various and deep erudition.

May that gracious Providence which has prolonged my life, prolong yours also, accompanied by similar blessings, freedom from those painful infirmities which usually attend age advanced as mine !

Believe me, my dear Lord,

With true regard and esteem,

Your faithful and affectionate Friend,

S. DUNELM.

P. S. Why should you not take your dinner and bed here on Friday? Your speech, which you have done well in printing, contains the soundest arguments in the smallest compass.

The speech alluded to in the preceding letter was delivered in the House of Lords in the Session of this year, in opposition to Roman Catholic Emancipation. I saw him frequently about this time, and witnessed the effort which it cost him to steel his nerves with sufficient resolution for the task of addressing that illustrious assembly. So great was his natural modesty, that nothing but a high and paramount sense of duty could have induced him thus to come forward. But so great were the evils, both religious and political, which he anticipated as the infallible consequence of admitting Roman Catholics to legislative power, that after the effort was made, he felt thankful and happy at having raised a warning voice, and delivered a solemn protest, against any such measure.

In the autumn of 1821, in compliance with the Bishop's wishes, I met Mr. Cockerell at Abergwilly for a reconsideration of his plan of the College. The success which had attended the appeal for additional subscriptions during the preceding spring and summer, and the expectation of obtaining a grant from Government, had encouraged the Bishop to authorise an enlargement in some important parti-

culars of its projected accommodations, as well as the introduction of a little more embellishment into the general design. Quarries were now opened at Lampeter, and various other preparatory measures taken. A further impetus was given to the subscription when the same parties met in London in the spring of 1822.

About this time an opportunity presented itself, through the medium of Mr. Hart Davis, an intimate friend of the late Sir William Knighton, the Keeper of the Privy Purse, of placing before his Majesty George IV. the nature and necessity of the Collegiate undertaking. It being clearly ascertained through this channel that the King was favourably disposed to the scheme, the Bishop was induced to address a letter to his Majesty humbly soliciting his Royal patronage. The King was so much interested by the facts of the case that he not only subscribed the sum of 1000*l.* in aid of it, but most graciously accompanied the announcement of his intentions with the following letter, addressed to the Bishop and penned by his own hand.

THE King acknowledges with great pleasure the Bishop of St. David's Letter relative to his pious and useful scheme for the benefit of those who are in future to constitute the great body of the Welsh clergy. The King cannot express in terms of

sufficient commendation this most laudable effort of the Bishop of St. David's. Whenever the money is wanted, the King has ordered his Privy Purse to transmit 1000*l.* in aid of the Bishop's benevolent intentions.

G. R.

Carlton House, May 17th, 1822.

The receipt of this gracious communication was acknowledged by the Bishop in the following letter, addressed to his Majesty : —

SIRE,

THE very gratifying intelligence which Mr. Hart Davis has communicated to me of your Majesty's paternal attention to the religious and literary interests of the Principality in general, and of my diocese in particular, by your Majesty's munificent contribution of 1000*l.* towards the building of our long projected College for the education of young men intended for Holy Orders who cannot afford the expense of an University education, claims my most grateful and humble acknowledgements of your Majesty's goodness.

My most ardent prayer is, that your Majesty may very soon see the good fruits of your bountiful protection of Religion and Literature. It will always be to me a source of the most heartfelt pleasure, that I have been honoured with your Majesty's

confidence, as a very humble agent of your Majesty's bounty.

I am, Sire,
With every sentiment of the profoundest
Respect and devotion,
Your Majesty's
Most loyal and grateful subject,
T. ST. DAVID'S.

London, August 13. 1822.

The public press quickly made the country acquainted with this act of Royal generosity ; and the impression which it produced was not only highly honourable to his Majesty, but attracted general attention to the object of his bounty. Throughout South Wales in particular, where, strange to say, prejudices had been stirred up against the college in various quarters, the effect of the King's munificence was electrical, heightening every feeling of affectionate loyalty among the members of the Church of England, and converting many lukewarm approvers, and even decided opponents, of the plan, into professed friends and admirers.

The time was now arrived when it appeared expedient to submit the particulars of the collegiate scheme to the two Universities, accompanied by an application for their sanction and support, which were justly deemed of no trifling importance to its final success. Dr. Kaye, then Bishop of Bristol, and Master of Christ's College, Cambridge, under-

took to bring the subject before the Heads of that University, and the same kind office was performed at Oxford by Dr. Copleston, then Provost of Oriel, and now Bishop of Llandaff. The cordial support given by each of these learned and eminent persons to the application in question, and the kind interest which they manifested in its favour, tended in a great degree to insure the favourable result which followed. A donation of 200*l.* was voted by each of the Universities towards the erection of the College; the additional sum of 100*l.* was subscribed by Oriel College; and liberal donations of books were made by most of the colleges in aid of the future library of the projected institution. The Rev. Mr. Tyler, then Tutor of Oriel, and now Rector of St. Giles's, displayed a most friendly zeal in promoting these latter contributions.

CHAP. XXVI.

THE BISHOP'S NOBLE SACRIFICE OF FINES FOR THE AUGMENTATION OF THE INCOME OF THE SEE OF ST. DAVID'S.

1823.

CHRISTIANITY is the fruitful parent of the noblest and purest principles of conduct. In place of those selfish and contracted motives which so commonly sway the conduct of men of the world in pecuniary matters, it prompts to deeds of generosity, and to habits of self-denial. While it exhibits to the eye of Faith glorious objects of pursuit, and a standard of action no less elevated, and stamps comparative littleness on earthly concerns and interests, it enforces by the highest sanctions the faithful and conscientious discharge of every relative, social, and civil duty — inseparably conjoining charity to man with love to God.

Such was the tendency of religion in the mind and heart of the good Bishop of St. David's. He was moreover reflective and persevering. He framed his plans wisely, and he pursued them steadily; and qualities like these are an overmatch for all ordinary difficulties. After eighteen years of previous patient preparation, the College was on the eve of foundation. Only a short time before

this work was accomplished, he completed another plan for the benefit of his diocese, which had long been maturing; a plan at that time little known even within its precincts, but which so eminently illustrates his disinterestedness and liberality, that generous minds will delight to dwell upon its details.

Upon his occupation of the See of St. David's, its annual produce was only about 1200*l*. The palace, which was ill built and ancient, needed frequent repairs, and there were various other local drawbacks on his income.

This see had therefore been usually regarded as a stepping stone to better preferment, a circumstance which naturally operated very detrimentally with respect to any permanent plans for its improvement. The prebendal stall at Durham, held by Dr. Burgess, produced, together with his bishopric, an income which, though not large, considering his station in the Church, his necessary expenditure, and his munificent disposition, was adequate to his wants; and he had devoted himself with an entire singleness of heart and intention to the great work of ameliorating the condition of his diocese.

As there was then no reason to expect any of the public enactments which have since been made, for augmenting the annual value of the poorer bishoprics, the reflection often occurred to him, when anxiously occupied in promoting his own measures of improvement, "Unless the exertions I am making,

the plans I am pursuing, are followed up by my successors, the good I may be enabled to effect may very possibly prove only temporary, and my best endeavours be finally frustrated. Can I devise any means of improving the annual value of the see to such a degree, as will place future bishops in a state of comfortable independence, and induce them to regard it as their permanent field of labour and usefulness?" After these questions had been much and often revolved, the following mode of effecting his object occurred to him. It is well known that before the passing of the Act of 6 & 7 William IV. cap. 77. the revenues of our bishoprics mainly arose from fines accruing upon the renewal of lives on leases of the Episcopal estates, occasionally amounting to very large sums. These fines he determined to relinquish on certain estates best adapted to the purpose he had in view, and to run his own life, which he had reason to believe was a good one, against the remaining life or lives on them, till they should all fall in, when he proposed to annex the estates by act of Parliament, in perpetuity, to the see. He calculated that in all human probability he should finally secure to his successors, by this sacrifice, a liberal income; and as he had no wish for translation, he saw his way clearly to the entire completion of the plan. As far back as the year 1807 he requested the late Lord Eldon to give him his legal opinion upon the project. It received the

cordial concurrence of that eminent and upright lawyer, and thenceforwards the Bishop steadfastly kept it in view. In the year 1822, several of the leases having expired, and others being likely to fall in, he gave the finishing stroke to his design by bringing a Bill into Parliament restraining himself and all future Bishops of St. David's from ever again letting out on lives the estates enumerated in the Act, which were thus permanently annexed to the see, and have doubled its income. The value of the fines which the Bishop sacrificed in order to effect this important object was upwards of 30,000*l.*, to every shilling of which he was fully entitled, and which was therefore his free gift, prompted by Christian principle, to Religion and to the Church. It was reserved for his successors to enjoy the benefits of his liberality, for he himself was translated to Salisbury soon after the Bill came into operation.

Let those in the ranks of Nonconformity, who have been used to think of Bishops as secular, selfish persons, bent chiefly on personal or family aggrandisement, follow this Prelate through his whole career; let them especially contemplate this bright display of every opposite quality, and hence learn to discard those blind and systematic prejudices in which they are too prone to indulge against the Heads of our Ecclesiastical Establishment. This sacrifice was scarcely ever mentioned by the Bishop. Few are the persons who have

heard him even allude to it. His object was to be generous and charitable on Christian principles, to the exclusion of all display or ostentation. A sentence now and then fell from his lips, which proved how superior he was to every thing little and sordid. I well remember, on a particular occasion, that on my strongly commending one of his many generous acts, his reply was, "As to money, I regard it no more than as dirt, when an important object calls for support."

His private charities were dispensed in the spirit of this noble sentiment. His applications were numerous, and were seldom unheeded. Sometimes it turned out that his goodness had been abused. "Well, and if I have been deceived," he would say, when remonstrated with on such occasions, "does not God make his sun to shine on the evil and on the good?" He often said that avarice was the vice of old age, and that he was anxious to guard against its first approaches.

The late Mr. Wilberforce, whose principles and feelings were in complete unison with those which prompted the generous sacrifice above described, expressed, on hearing the particulars, his determination to take the first opportunity of mentioning it in Parliament, to the honour of the Bishop and of that Church of which he formed so bright an ornament.

CHAP. XXVII.

THE FOUNDATION STONE OF ST. DAVID'S COLLEGE LAID BY
THE BISHOP.

ALTHOUGH the amount of contributions for the building of the College fell considerably short of the estimated expense of its erection, it was resolved immediately to commence the most essential parts of the fabric: sanguine hopes being entertained that a grant from Government and additional subscriptions would ere long provide for the completion of the remainder. This resolution being taken, the Bishop, with his accustomed loyalty, fixed on the 12th of August, the birth-day of the Royal Patron of the undertaking, for laying the foundation stone.

A few days before the ceremonial took place, the Bishop and his family proceeded to Dery Ormond near Lampeter, the seat of the late John Jones, Esq. *, who had kindly insisted on their making his

* The name of Mr. Jones deserves to be specially commemorated for the services which he rendered to the College scheme. His liberal mind at once scanned the importance of the object, and he not only contributed the sum of 500*l.* in aid of it, but accepted the office of treasurer of the subscription fund, in which capacity his good sense and knowledge of business rendered him a very useful coadjutor. The county of Cardigan lost in him an amiable, enlightened friend, and benefactor.

house their home upon this joyful occasion. The party assembled there was a most happy one. The Bishop was in delightful spirits, and often recurred in after years to this visit as one of peculiar interest.

The little town of Lampeter, which seldom knows, except on market days, what a crowd is, beheld the assemblage of a great concourse of strangers on the morning of the 12th of August.* The proceedings commenced by the performance of Divine Service in the parish church, which, even before the Bishop arrived, was crowded to excess, and after his entry was so thronged that many who longed for admittance came away disappointed. An able and appropriate sermon was delivered on the occasion by the Rev. John Williams, vicar of Lampeter, from Mal. ii. 7., "The Priest's lips should keep knowledge."

From the Church the congregation proceeded to the site of the College in the following order:—First, the Royal Cardigan Military Band; next, the scholars of Lampeter Grammar School, two and two; then the Rural Deans, and a numerous body of the Clergy in their canonical habits. Several of the magistrates and principal gentry of Cardiganshire, and from the adjoining counties followed,

* My own recollection of the above facts has been assisted by a manuscript account of them, from the pen of the late Rev. Professor Rees, of St. David's College, Lampeter, whose recent death has deprived that society of an invaluable member.

succeeded by the carriage of the Bishop, who was seated in it in his episcopal robes, with his Chaplain, the Rev. C. Phillipps. The procession was closed by several private carriages, and was accompanied and surrounded by a great concourse of people, who took a lively interest in the passing scene; the band playing a piece of music in slow time, suited to the occasion. A platform for the accommodation of ladies and of gentry, who did not take part in the procession, had been erected above the area on which the ceremony was conducted, and was immediately filled. The writer of these pages and one of his brothers, as lords of the manor, now presented to the Bishop the conveyance of the site of the College, accompanied by a brief address, to which he replied as follows:—

“Gentlemen, if you are gratified with the thought of being instrumental in promoting my plan for the advancement of religion and learning in my diocese, how deeply must I feel on this occasion, especially witnessing as I do the general enthusiasm with which its commencement is attended. It would have been in vain for me to have planned, had I not received such efficient support from the clergy and gentry of my diocese; but I feel that to none is the institution more indebted than to the lords of the manor of Lampeter. Sanctioned as the undertaking is by our gracious King, and favoured with the support of the Universities; with

the blessing of Providence it must and it will prosper. I am thankful to God that I have been in His hands the humble instrument of providing a remedy for the serious obstacles in the way of education in this country. May His blessing rest upon the work, and may it, under the guidance of His spirit, conduce to the unity of the Church, to the refutation of error, to the propagation of sound knowledge, and above all to the salvation of souls!"

As the Bishop approached the conclusion of this address, his voice faltered, and the tear of sensibility moistened his venerable cheek. His emotion was evident, and excited responsive feelings in the hearts of those by whom he was surrounded.

The band then played a sacred overture, after which the Hundredth Psalm (old version) was sung by the boys and girls of the Lampeter Sunday School, in which the clergy and gentry cordially joined. A glorious summer sun shone on the occasion, and the effect of the whole was highly impressive.

The foundation stone, a block of black marble, was now let down into its place, the Bishop having previously spread some mortar over it with a silver trowel. He then struck it with a hammer, repeating a passage from the ninetieth Psalm, "Prosper Thou the work of our hands, prosper Thou our handy work." A set of coins of George IV., presented by John Jones, Esq., were next inserted

into a cavity of the stone, and over it was fixed a brass plate with the following inscription : —

ON THE 12TH DAY OF AUGUST, 1822,
BEING THE BIRTH-DAY OF HIS EXCELLENT MAJESTY
KING GEORGE THE FOURTH,
THE FIRST STONE
OF
ST. DAVID'S COLLEGE, NEAR LAMPETER,
TO WHICH HIS MAJESTY WAS A MUNIFICENT BENEFACTOR,
WAS LAID BY
THE RIGHT REV. THE LORD BISHOP OF ST. DAVID'S,
ASSISTED BY THE RURAL DEANS OF THE DIOCESE
AND OTHER
BENEFACTORS AND SUBSCRIBERS TO THE
BUILDING OF THIS COLLEGE.

The prayer for the King's Majesty from the Liturgy, and three appropriate Collects selected for the occasion, were read with much solemnity, and in an audible voice, by the Bishop's Chaplain, the Rev. Mr. Philipps, preceded by a prayer, the principal passages of which were as follows : —

“ O Lord ! who hast appointed an order of men to serve in the sacred ministry of thy Church, as stewards of thy Gospel, as teachers of thy Holy Will, and as watchmen to warn men of their sins, and to call them to repentance, prosper Thou, we beseech Thee, the work which we have undertaken for the instruction of those who shall hereafter be set apart for thy service. Give thy blessing to their studies, that they may become apt and meet for their future duties. Give them grace to discern

diligently and faithfully the signs of the times, that they may all labour in their several stations to turn the hearts of the people from the vanities of the world to the things which belong unto their eternal peace, before they are hid from their eyes.

“Awaken, and touch all their hearts most powerfully with thy grace, that they may never forget their ordination vows, and that they may become good and faithful guides to others. Enable them, we pray Thee, so to conduct themselves, that by good example they may lead the people committed to their care in the way of eternal life ; and that they may not by any irregularity of life or conversation render their instructions ineffectual, or cause the ways of religion to be evil spoken of. Teach them to be every day more mindful of their charge, more qualified to perform it, and more solicitous to do their duty, as they that must hereafter give account.

“Grant them, O Lord ! a sincere love of thy Scriptures. Enable them by thy Holy Spirit rightly to understand and truly to teach the Gospel of thy Son Jesus Christ, and give them grace so devoutly to pray, and so faithfully to preach thy Word, that all who hear them may be made sensible of the reality of religion, and know that Christ is indeed their Saviour and their Redeemer.

“Direct and bless all their labours, give them a discerning spirit, a sound judgment, and a religious heart, that, in all their studies, their aim may be to

set forth thy glory by setting forward the salvation of men.

“Magnify the power of thy merciful goodness by disengaging their hearts from the love of worldly goods, and from the fear of worldly evils. And while Thou raisest their minds above the dread of earthly wants and difficulties, make them rich in the abundance of thy grace, rich in good works, rich in treasure laid up ‘where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.’

“To Thee, O Lord! and to the guidance of thy Holy Spirit, we commend them, and our labours for their good, in the name and through the mediation of thy Son Jesus Christ our Lord. Amen!”

At the conclusion of the prayers the Bishop pronounced the blessing. After a suitable pause, the National Anthem was sung by the whole assembly, accompanied by the band, and three hearty cheers were given at the termination of the ceremony.

In the afternoon a large and respectable party dined at the Town Hall in honour of the occasion, the Bishop presiding at one table, and John Lewis, Esq. of Llaniron, at the other. It may be imagined with what enthusiasm the health of the King, the generous patron of the College, was drunk on this occasion. When that of the Bishop was

given, it was responded to with warm hearts and glistening eyes, but his feelings were too much affected to allow of his addressing the meeting ; at his earnest desire, therefore, a friend who was seated by him returned thanks for him, in a few words, the sentiments of which he himself suggested.

The company separated at an early hour, and before the evening closed, Lampeter resumed its wonted tranquillity.

In the course of the day, a petition was signed by the Clergy and benefactors to the College, soliciting such Parliamentary aid as might enable them to complete the erection of the edifice.

The two following letters have reference to the above events.

TO J. S. HARFORD, ESQ.

Abergwilly Palace, August 31. 1822.

DEAR SIR,

I WAS glad to see in the Morning Post your account of our Ceremonials at Lampeter. I was particularly pleased with the notice of the King's benignity, as also of our having used on the occasion the prayer for his Majesty, &c., from the Liturgy.

I returned on Wednesday, the 28th, from my fortnight's tour of confirmation, and have hardly had time to read and sort the numerous letters which have accumulated during my absence. One

of the earliest I have written since my return has been to acknowledge the receipt of my friend Seyer's letter, and list of Bristol benefactions. His situation, as examining Chaplain to the Bishop of Bristol, gives him an opportunity of knowing a little what a Bishop's correspondence is, and what an occupation also is a long tour of confirmation. He will not, therefore, I hope, have felt much disappointment at not hearing from me before.

You will be glad to hear of the increased number of catechumens in one parish in Cardiganshire, Llanbadarfawr, the mother church to Aberystwyth : —

In the year 1809, I confirmed there 225

1812 - - 252

1815 - - 354

1818 - - 482

1822 - - 702

I hope that St. David's College will increase this growing attachment to the Church.

I regret as much as yourself our distance from each other ; so much more is done in an hour's conversation than in a week's correspondence.

I rejoice to hear from all quarters such good accounts of the health of our excellent friend at Barley Wood.

Yours very truly,
T. ST. DAVID'S.

TO THE SAME.

DEAR SIR,

I ARRIVED at Llanidloes this morning, and have employed part of the two hours which I have to stay here, in my way to Kerry, in writing to Mr. Cockerell about the corridor of the College, and to invite him to meet you at Abergwilly on the 28th of August, the day on which I hope (*Deo volente*) to return home.

I am delighted with your account of our excellent friend Mrs. H. More. It is most consolatory to think that a life which has been so beneficial to the world may yet be continued much longer than there was any hope of last year. I regret extremely that Wales is separated from Barley Wood by "a world of waters," which makes it impracticable for me to visit it, and your own romantic residence.

The horses are getting ready. Adieu. Remember me kindly to Mrs. Harford, and believe me,

Yours very truly,

T. ST. DAVID'S.

CHAP. XXVIII.

THE BISHOP, BY COMMAND OF THE KING, FRAMES A PLAN FOR A ROYAL SOCIETY OF LITERATURE. — SOME ACCOUNT OF THE PLAN, AND OF HIS ANNIVERSARY DISCOURSES. — HE QUESTIONS THE AUTHENTICITY OF THE POST-HUMOUS WORKS ASCRIBED TO MILTON.

1823.

IN the Spring of 1823, the Bishop and his coadjutors were actively engaged in bringing the case of the Welsh College before influential members of both Houses of Parliament, in the hope of procuring, by their exertions, a public grant in aid of it. He himself applied to the Archbishop of Canterbury and the Bishop of London, for permission to refer Lord Liverpool to them, in testimony of the merits of the scheme, a request which was readily granted. The Premier, in the course of various interviews with the Bishop, expressed himself favourably disposed to a public grant, provided it could be so made as not to establish an inconvenient precedent; but he objected, on this ground, to the proposed application to Parliament.

Our frequent meetings upon the business of the College afforded me, during this spring, continual

opportunities of studying his character and habits. He was employed early and late with his books and his pen, and led the life of a laborious student. After breakfast he gave his attention for some hours to professional business, and to the claims of correspondence, and later in the day he often drove to the British Museum to consult manuscripts and learned works, or went to some literary, charitable, or religious meetings. Occasionally he attended the House of Lords.

His daily dinner was two mutton chops, with little or no wine. He usually devoted his evenings to study and writing, and often sat up late at these employments. Such, at this time, was the daily tenor of his life ; and his habitual temperance, as we have already remarked, enabled him to pursue this sedentary course without injury to his health. "Spare fare, which oft with gods doth diet," was a topic upon which he loved to expatiate. It had been the habit of his own life ; and, in order to point out its advantages to others, he published in a small tract some useful and amusing particulars of the life and maxims of Cornaro, the Italian philosopher, whom Addison has celebrated in the *Spectator*, as having lived by means of resolute temperance to a very great age, in spite of a delicate and frail constitution. The more I became acquainted with him, the more I was struck by the purity of his feelings ; his guileless confidence in the intentions of others ; the unvarying peace and cheerfulness of his mind ; and

his habitual kindness of manner and address. His recreations were equally simple and innocent. Religious or literary conversation ; the perusal with a friend of fine passages of poetry ; a pleasant walk ; listening to the tunes of his musical boxes, of which he had several of exquisite quality ; such were some of his favourite relaxations, and he enjoyed them with a keen relish. When his nights proved, as they sometimes did, wakeful, he would solace the time by a tune from one of those boxes, which usually stood by his bedside, or by repeating favourite pieces of poetry. Nor were his " Songs in the night " exclusively the " songs of Sion." I have heard him expatiate on the pleasure with which he often, on such occasions, went through the whole of Gray's Bard, with a lively admiration of its lofty numbers and sublime imagery. In an age and period when so much of party spirit prevailed in the Church his mind soared above its influence. He had his own firm and decided opinions upon those controverted topics, respecting which good men of the same communion may be allowed to differ ; but he was too well acquainted with the facts of Ecclesiastical History, and with the nature of the human mind, to imagine that all can be made to think alike with respect to points upon which the statements of Scripture are not so direct and positive as to preclude reasonable diversity of opinion. He never allowed names of contumely to prejudice his mind,

à priori, against any individual. He well knew with how much levity such names are often applied, by those who have no religion themselves, in order to depreciate the character and labours of men eminently pious. Any clergyman who faithfully devoted himself to the discharge of his duties, and led a useful and religious life, was sure of his favour and protection, whether he was called "high church" or "evangelical." Such were the principles upon which he acted, not only in the daily intercourse of life, but also in his disposal of church patronage; and the consequence was, that he was occasionally censured as preferring men, who, according to the objectors, did not faithfully preach the Gospel; while he was perhaps still oftener cavilled at by those of opposite opinions, as an exclusive patron of evangelical clergymen. His real object was to prefer men of enlightened zeal, and unquestionable piety; and his great wish was, that they should so feed the flocks committed to their charge, and in such a manner be examples to them, as that when the "chief Shepherd" should appear, they themselves might receive "a crown of glory." He discouraged all detraction both by precept and practice; he never gave encouragement to gossip or scandal; and was equally unwilling, except on the clearest evidence, to hear or to believe ill of others.

At the time now referred to the Bishop was often a good deal engaged by the concerns of the

Royal Society of Literature, of which he was President. It was founded in the year 1820, under the special patronage of his Majesty George IV., who, being himself an accomplished man of letters, and desirous of giving a stimulus to the promotion of general literature, and especially to that of his own country, had summoned the Bishop of St. David's to his presence, soon after his accession to the throne, and committed, in a most flattering manner, to his judgment the task of framing the plan of a society for the advancement of these objects. The Bishop, aided by a provisional council, submitted to the King, in November 1820, the general outline of the Royal Society of Literature, which received his Majesty's approbation. The same parties proceeded to ingraft upon it such regulations as they deemed best calculated to give full effect to the proposed institution, and to accomplish his Majesty's patriotic intentions. On the 29th of May, 1823, the Provisional Council laid before the King the proposed Constitution and Regulations of the Society, when they received his final sanction, and were embodied in a Royal Charter. The principal means of advancing literature proposed by the Society, are described in the charter to be, "by the publication of inedited remains of ancient literature; by endeavours to fix, as far as is practicable, the standard of the English language, and to preserve its purity by the critical improvement of English Lexicography; by the

reading at public meetings of interesting papers on history, philosophy, poetry, philology, and the arts; by the publication of such of these papers as should be approved by the Council of the Society; and by the assigning of honorary rewards to works of great literary merit, and to important discoveries in literature."

The Society, it was enacted, should consist of Fellows and Associates, and be governed by a President, eight Vice-Presidents, and sixteen Fellows, constituting a Council.

The annual subscription of Fellows was to be at least 2*l.* 2*s.* per annum, or in lieu of annual payments, a composition was allowed at the rate of ten years' purchase, for that or any higher subscription.

Through the munificence of his Majesty, the Society was enabled at its outset to assign to ten Associates the annual sum of 100 guineas each, payable out of the privy purse, and they were to be termed Royal Associates.

An equal number of Associates with similar allowances was engrafted on the funds of the Society.

These Associates were to be men of distinguished learning, and authors of some creditable work, and were bound to communicate to the Council, once a year at least, a disquisition or essay on some literary subject.

A further annual sum of 100 guineas was also contributed by his Majesty out of the privy purse

for two gold medals, to be adjudged as honorary rewards to literary works of eminent merit, and to important discoveries in literature.

The ordinary meetings of the Society were to take place in the first and third week in every month, from November to June. The anniversary on the last Thursday in April.

We have been thus particular as to the constitution and objects of this Society, because its successful establishment, in the face of many difficulties, was chiefly to be ascribed to the Bishop's anxious care and sedulous exertions; as also because he continued to the latest period of his life to rank among its most zealous supporters. In the seventh year of its institution, he states in the Discourse which he delivered as President, at its anniversary meeting, that its actual and honorary members amounted nearly to three hundred, a number greatly beyond the expectation of its most sanguine friends.

It is a curious fact, which his Majesty George the Fourth himself mentioned with a smile to the present Dean of Salisbury, that the Bishop, from a misconception of his meaning at their first interview, committed the King as an *annual* subscriber of 1000*l.*, a sum which he had intended only as a donation to the Society at its outset, while his annual subscription was to have been limited to 100*l.* As, however, his Lordship in his zeal had immediately proclaimed the King's munificence, and

Fame, through the medium of the press, had almost as quickly trumpeted it with her hundred tongues throughout the country, there was no retreat, and the King not only cheerfully acquiesced, but amused himself with the incident.

The Bishop delivered an annual Discourse for eight years successively at the anniversary meetings of the Society. They are written with learning, elegance, and spirit, but were perhaps a little too much pervaded by his own favourite topics and objects of research, for such occasions.

Thus the discourses of 1826, 1827, and 1828, are chiefly occupied by a detail of the evidence which he regarded as conclusive against the authenticity of the posthumous work *de Doctrinâ Christianâ*, ascribed to Milton. This work was published by his Majesty's command in 1825, in the Latin original, as discovered by Mr. Lemon in the State Paper Office; and also in the form of an English translation from the pen of Dr. Sumner, then Librarian to the King, and now Bishop of Winchester. In addition to the arguments adduced in these three discourses, the Bishop entered into a further and more extended discussion of the question, in a Treatise entitled "*Milton contrasted with Milton and the Scriptures*," which was published together with the Discourses in an octavo form in the year 1829.

It may appear strange to some of my readers that he should have devoted so much valuable time

to a critical question, apparently foreign to his professional duties and avocations. His actuating motive, however, was not literary ambition, but that same zeal for the Trinitarian faith which had been one of his distinguishing characteristics throughout life. An intimate study of the writings of Milton had led him to the conclusion that the Treatise in question was, as far as his name was concerned, a forgery; and, fearing that the heretical opinions by which it is pervaded would circulate more freely under so imposing an authority, he deemed it a positive duty to vindicate the claim of the illustrious poet to the praise of orthodoxy.

It is needless to enter into any minute detail of the circumstantial evidence in favour of the authenticity of the Treatise thus ascribed to Milton. The leading facts are well known, and lie within a small compass. It was found by Mr. Lemon in the State Paper Office, together with a copy of Milton's State Letters, in an envelope addressed to Mr. Skinner, merchant, supposed to have been nephew of Cyriack Skinner, Milton's intimate friend, to whom two of his Sonnets were addressed. It bore upon it the superscription *Joannis Miltoni Angli de Doctrinâ Christianâ*. These manuscripts appear to have come into the possession of government at the time that arrests and seizures of papers were actively going on, during the public ferment attending the Popish and Rye-house plots. Many close coincidences of phraseology and expression

have been traced, by critical industry, between the Latin style of the *Treatise de Doctrinâ*, and of Milton's published Latin works.

The Bishop, though he did little, if any thing, to impugn the force of these evidences of the authenticity of the *Treatise*, marshalled a strong array of facts and arguments, in proof that a totally opposite conclusion was derivable from a scrutiny of the internal evidence.

We have evidence, he says, of Milton's Trinitarian belief in the 21st, 33d, 40th, 47th, 59th, 65th, and 66th years of his life, of which the two latter were the last. This evidence is supplied by his *Ode on the Nativity*, his *Treatise on Reformation*, his *Sunday Instructions to his pupils*, his *Paradise Lost*, and his *Treatise on True Religion*. We have also evidence of his express declaration against Arianism in his 33d and 65th years, from his *Treatises on Prelatical Episcopacy and on True Religion*. His change of religious sects is no proof of any change in religious doctrine: because the Calvinists, Puritans, Presbyterians, and Independents, to whom he successively attached himself, were all Trinitarians.

These assertions he has elaborately illustrated by direct quotations from the works of Milton, irreconcilable with the opinions of the author of the work *De Doctrinâ*, except by supposing, what would altogether neutralise his authority, that at one and the self-same period of his life he could

be guilty of the most glaring and inexplicable contradictions.

The different spirit in which this work is written from that which generally pervades his controversial writings, furnishes another objection to its authenticity. In his principal prose works he has closely identified himself with them by the avowal of his dominant political opinions and prejudices; by references to the circumstances of the age in which he wrote; or to his own personal history; and by occasional passages of fierce invective or of surpassing grandeur of diction. In the work *De Doctrinâ*, on the contrary, all is calmness and moderation. It is a scholastic and metaphysical Treatise, unilluminated by any of those coruscations of fancy and eloquence which in his other works so forcibly recal the sublime author of *Paradise Lost*, or the Platonising and elevated Bard of *Comus*.

That the Bishop's arguments were not unsuccessful in exciting doubts of the authenticity of the Treatise in minds of a high order, will be apparent from the following letters from the present learned and venerable Archbishop of Canterbury, and the late Lord Grenville.

London, March 23. 1826.

MY DEAR LORD,

I HAVE been too long without thanking you for your kindness in sending me your very interesting

remarks on the late publication of what is called a posthumous work of Milton. Your arguments have great weight, and the long array of citations from works written at different periods of his life, which contain opinions altogether inconsistent with the heretical doctrines maintained by the author of the posthumous treatise, throw great doubts upon its authenticity. My copies, Latin and English, of this latter work are both in the country, so that I have not had opportunity of examining the passages which are adduced by the editor as proofs of the correspondency of this work with the other works of Milton; nor indeed would this busy season have allowed time for the comparison. Supposing the work to be Milton's, we can hardly acquit him of disingenuous conduct in using orthodox language in the works published during his lifetime, while he reserved his esoteric heterodoxy for publication after his death. I should like to see the arguments, if any there are, in disproof of your reasoning (for my private satisfaction I mean), but I have heard of no reply. I think the work in question so paradoxical, that it can hardly do any harm, whoever may have been the real author.

Believe me, my dear Lord,

Most truly yours,

W. LONDON.

Charles Street, May 12. 1826.

MY DEAR LORD,

I HAVE read with much attention, and with the strong interest which I feel in all that relates to his great name, your note on the work recently ascribed to Milton, and I really think your reasoning is as nearly conclusive as can be expected on such a subject.

The work *De Doct. Xtianâ* cannot have been the production of any short period in the life of any man, particularly of a blind man, though daily conversant, as we are told Milton was, and as every page of his great Poem proves him to have been, in Scripture reading.

No one who knows any thing of his character, will suspect him of being capable at any time of publishing works, countenancing one set of opinions, while he was secretly convinced of the truth of contrary doctrines, and was labouring in private for the ultimate promulgation of these last.

You have clearly shown that there is no considerable period between his fifty-ninth and sixty-sixth year, that of his death, during which he did not publicly express Trinitarian sentiments. The evidence resulting from the last of his theological works, that on *True Religion*, I think particularly striking. I was indeed surprised when I read in the *Edinburgh Review* the passage to which your

Lordship adverts. *Paradise Lost* has long been as familiar to me, as frequent reading and the highest admiration of it could make it; and the impression which the Review describes had certainly never conveyed itself to my mind. The whole structure of that magnificent poem, to say nothing of particular expressions, seems to me to be undeniably in conformity with a belief in the Trinity, and no one acquainted with the character of the work, of its author, or of the times in which he wrote, can doubt that his poetry is as much to be received for a confession of his faith, as if it had been delivered with all the solemnity of a religious creed.

How far back then from the date of the publication of the *Paradise Lost*, will not the time employed in its composition carry the evidence of his opinions?

It can never be indifferent to us to ascertain that these opinions really are supported by the authority of so learned, so pious, and so sincere a man, a man of such deep research, and endowed with one of the most powerful minds that was ever exercised on such subjects.

We may, I think, pronounce with much confidence, from the evidence which you have adduced, that Milton's tenets can at no period of his life have been those of an Arian. No presumption, therefore, nor anything short of the most positive

and indisputable evidence should induce us to attribute to him an elaborate treatise in favour of doctrines, which to the very close of his life he continued so openly to disavow.

Believe me ever,

My dear Lord,

With great respect and regard,

Your Lordship's most faithful

And obedient humble servant,

GRENVILLE.

P. S. I am not acquainted with the precise doctrines of the Churches of the Vaudois, "those who" in the language of Milton's exquisite Sonnet, "kept God's faith so pure of old." Can any inference as to his faith on the points now in question be drawn from this passage, or is the purity of which he there speaks to be understood only as contrasted with the errors of the Church of Rome, which in the following lines are more particularly referred to?

Dropmore, May 25. 1826.

MY DEAR LORD,

I RETURN you many thanks for your interesting communication of your translations of two very striking pieces of poetry; the latter of these was quite unknown to me, and I am much pleased with the turn of it, which is well preserved, and in some respects heightened in your translation. It is very flattering to me to see the idleness with which I

sometimes give myself to this fascinating amusement, countenanced by the example and authority of one who knows so well how to employ his time to the best advantage, and to use it for the highest of all purposes.

Since I returned home among my books, for with them only I consider myself at home, I have turned to some accounts of the Vaudois churches, and I think it quite indisputable that no Arian or Socinian, nor any person whose religious opinions had any such tendency, could possibly express himself as Milton has, not in verse only, but as you observe in prose also, respecting the purity and orthodoxy of those churches.

This line of argument is, as I before took the liberty of observing to your Lordship, to be considered always in this case with a particular reference to the acknowledged piety and singular sincerity of Milton's character. This last quality, as far as I know, has never been denied to him, except by one only of the numerous adversaries whom his opinions have at different times raised up against him. And this one I am sorry to say was the late Bishop Watson, who, in a 30th of January sermon, referred to both by Todd and Symmons, has charged him with the *grossest falsehood*. It would not be difficult to show that this coarse invective is wholly groundless, and that the passage in Milton's works to which it refers has

been utterly misunderstood by every one of those three critics upon it — by Watson, Todd, and Symmons.

I have the honour to be,
With high respect and regard,
My dear Lord,
Most faithfully and truly yours,
GRENVILLE.

CHAP. XXIX.

LORDS LIVERPOOL AND ELDON AID THE COLLEGE. — THE BISHOP'S VISIT TO THE AUTHOR. — HIS PERILOUS VOYAGE FROM BRISTOL TO SWANSEA. — HIS TRANSLATION TO THE SEE OF SALISBURY.

1823. — 1824. — 1825.

IN the course of the session of Parliament of 1823, the sanction and support of Government was given to St. David's College by Lords Eldon and Liverpool, who concurred in annexing to it certain ecclesiastical sinecures, and some other pieces of preferment, in the gift of the Chancellor, by act of parliament.

During the winter and spring of 1824, the Bishop's pursuits as an author, and the concerns of the college, jointly occupied his time and attention. In June, 1824, he paid a visit to the author at his residence in Gloucestershire; and by a happy but fortuitous coincidence, the American Bishop of Ohio, Dr. Chase, together with Sir Thomas and Lady Acland, and part of their family, were at the same time assembled under his roof. Many neighbouring friends joined the party on the day of their arrival; and few

of them will easily forget the lively interest which all felt in witnessing the meeting, in a place so remote from the metropolis, of two Bishops presiding over sections of the church of Christ in such opposite hemispheres, both men of primitive and devout feelings, both also, at that very time, engaged in furthering the erection of a college for clerical education; the one for a diocese, comprehending nearly the whole of South Wales, the other for the vast and semi-cultivated province of Ohio, in North America. They were themselves no less gratified by this unexpected meeting. The Bishop of St. David's, tempted by its being the height of summer, fixed, when he quitted Blaize Castle, to go by the steam-boat from Bristol Hotwells to Swansea. The morning of his departure proved so stormy, that his hosts would fain have induced him to revoke the plan, but his arrangements were all made, and he proceeded in spite of their earnest remonstrances. The following letter will show that the anxiety they felt on his account, as the day advanced, was not without reason.

TO J. S. HARFORD, ESQ.

Abergwilly Palace, July 8. 1824.

DEAR SIR,

I THANK you for your kind inquiries after the issue of my perilous voyage, for indeed (as I was informed after our arrival in port) we were once

so near the rocks, and in so much danger, that the boats and anchors were got ready ; and the wreckers were seen crowding down to the shore, expecting plunder. But (thank God) we arrived safe at the Mackworth Arms, between one and two o'clock in the morning. I was much indebted to Mr. Grove for his kind attention in assisting me from the packet to the inn. I had heard so much of the difference between the steam packets and other vessels, that I was induced to make the experiment, but now think the passage from Bristol to Swansea a longer voyage than I would recommend to any friend, who has time and money to spare. But being safe at home, I am not sorry for my experience, and for this additional proof of God's merciful protection in the time of danger.

I have the pleasure of informing you that Poll is quite well, and seems much pleased with his fine cage, which is greatly admired. He is fond of the warm atmosphere of the kitchen, but is occasionally brought into the breakfast room to amuse us with his company.

I thank you for the passage of the *Agamemnon*, which struck me with its resemblance to Gray's language —

Αυτὴ διπλοῦς λεαίνα συγκοιμωμένη Λυκῶ,

might have suggested to Gray his

“ She-wolf of France,” &c.

A A S

I had allotted yesterday for an excursion to Lampeter, but was prevented by the rainy weather. To-day there is an amendment in the wind and the barometer, therefore I hope soon to get a sight of St. David's College.

The shield for my coat of arms to be placed in your castle travelled safe with me, and shall be put in hand as soon as I can see the painter.

Pray be so good as to add Mrs. Burgess's name to Mrs. Harford's list of guinea donations towards a printing press for Bishop Chase, which, if you will pay for me, I will repay you when we meet.

Remember me kindly to Mrs. H., and believe me to be,

Yours very truly,

T. ST. DAVID'S.

In the spring of 1825, the See of Salisbury became vacant by the death of Dr. Fisher, and the Bishop of St. David's was appointed his successor. It has been very generally reported, that he was indebted to the influence of his old friend, the Bishop of Durham, for this mark of royal favour; but he himself assured me this report was altogether unfounded. Much surprise and regret were expressed at the time, in various quarters, that he should have been willing to part from his Welsh diocese, and perhaps it would have been more entirely for his happiness had he steadfastly adhered to his ancient station. His

quitting it was even regarded by many as the infraction of an avowed determination to live and die there; but it has already been stated on his own authority, that the utmost he ever said in this way was, that he should be perfectly content and happy should it prove so. He had now, however, reached his sixty-eighth year, his stall at Durham involved a long annual journey thither, and this, united to the fatigue of frequent travelling through his own very extensive diocese, had become onerous to him. But these considerations, he assured me, would not have induced the step, had there not been, in addition to them, a motive which pressed upon his most intimate feelings. Mrs. Burgess, who was much of an invalid from rheumatism, ascribed it in a great degree to the dampness of Abergwilly, and was therefore anxious for the change. There were also other reasons which influenced his decision. His various schemes for the improvement of his diocese were now in a great measure accomplished. Its slender income had been doubled by his liberality. The College was in the course of erection and endowment. It is true, that he somewhat hazarded the final success of the plan by quitting the diocese, since it was impossible to foresee in what light it would be regarded by another. He acknowledged that he could not repress anxiety upon this point, but was persuaded that the importance, and even the necessity, of the undertaking were so undeniable,

that he might venture to assure himself it would find a cordial friend and supporter in his successor. These anticipations were more than verified, and he was quickly relieved from any solicitude on this head, by the enlightened judgment and the active energy with which the plan was appreciated and prosecuted by Dr. Jenkinson, the present Bishop of St. David's.

Seldom has any Head of a See quitted it for another accompanied by sentiments of veneration and regret more sincere and general than those which were expressed towards Bishop Burgess both by the clergy and gentry; and his own feelings were not a little affected at the prospect of the approaching separation. They were softened, however, not only by the considerations already mentioned, but also by the local attachment which he felt towards Salisbury. It was the place in which he had commenced his public career as chaplain to Dr. Shute Barrington, whose friendship had endeared it to him by innumerable pleasant associations. He was also, from the same cause, acquainted in a general way with the diocese, and he delighted in the cathedral of Salisbury, and in the bowery walks which skirt the precincts of that majestic and elegant fane.

What were the general sentiments and feelings of the clergy throughout the diocese of St. David's in the prospect of his departure are faithfully de-

picted in the following address presented to him, among others, by the Archdeaconry of Carmarthen.

To the Right Rev. THOMAS BURGESS, late
Lord Bishop of St. David's, now Lord
Bishop of Salisbury.

We whose names are underwritten, clergy and laity of the Archdeaconry of Carmarthen, in the diocese of St. David's, beg leave to approach your Lordship, and to express our deepest regret at the irreparable loss we have sustained, by the removal of your Lordship from the superintendence of this See.

Your Lordship found the diocese of St. David's, in the year 1803, in a most dilapidated state in every view. The churches and ecclesiastical buildings were generally in a ruinous condition, many of the clergy were incompetently educated, and disgraced their profession by ebriety and other degrading vices; but your Lordship, by requiring a strict attention to duty from the Commissaries General and rural Deans, succeeded in restoring the churches in some districts to a state of exemplary neatness; and by submitting to become your own examining chaplain, and requiring superior learning and theological knowledge from the candidates for Holy Orders; by enforcing the law against irregularities, and by withholding institution from all who were not competently skilled

in the language of their parishioners ; your Lordship has gradually furnished the diocese with a body of clergy much superior to that which we ever possessed before.

Your Lordship's enjoining that all candidates for orders should have passed seven years at one of the licensed grammar schools contributed materially to this reform, and your having succeeded, against many difficulties, in founding a college for the future education of candidates for the Church, has crowned your Lordship's public services.

But this is not all. While your Lordship was occupied in these laborious undertakings, and in attending to the detail of the various minor, yet harassing duties of this too extensive diocese, you were incessantly engaged in composing learned works, in answer to the heretical cavils of the enemies of our Church Establishment ; and though possessed of deep learning, which qualified you to figure in the first ranks of literature, you wrote numerous familiar religious tracts and catechisms for the instruction of the youth of your diocese.

It must not also be forgotten, that instead of confirming only in the county towns, your Lordship confirmed in almost all the market towns in the diocese, and thus brought confirmation, in a manner, to every man's door.

These are such important services as can never be forgotten ; and if to them we add your Lordship's liberal and princely subscriptions towards

building the College, churches, chapels, and every useful undertaking, and in a most disinterested manner running out the episcopal leases, with the view of improving the revenues of the See, the aggregate will form such an accumulated mass of public service, as can scarcely be paralleled in any period of the Church.

While we thus presume to trouble your Lordship with the expression of our deep and heartfelt regret for the severe and unexpected loss we have sustained, permit us, at the same time, my Lord, to offer our humble congratulations on your Lordship's elevation to the See of Salisbury, through his Majesty's spontaneous and most gracious favour; to which we add our cordial wishes that your Lordship may enjoy your new dignity in health, comfort, and happiness, to an extended period of life.

Then follow the names of the subscribing clergy, headed by that of the late Rev. Mr. Beynon, Archdeacon of Cardigan.

A subscription was at the same time zealously entered into for presenting the Bishop with a beautiful piece of plate in testimony of these sentiments. It was entitled the Cambrian Vase, and emblematically alluded to his eminent services.

CHAP. XXX.

TESTIMONIES OF AFFECTIONATE VENERATION TO THE
BISHOP FROM VARIOUS CLERGYMEN IN HIS WELSH
DIOCESE.

THAT the sentiments conveyed in the address, which closes the preceding chapter, were truly expressive of the feelings of the reverend body from which they emanated, the writer of these pages has had many occasions of knowing, and he may with equal truth add that the name of Bishop Burgess still lives in the affectionate veneration of the clergy of South Wales. Those in particular to whom he was personally known delight to dwell upon his various excellencies, and to bear their testimony to the purity and elevation of his Christian character. In proof of this assertion, some extracts shall here be introduced from written memorials of the Bishop, kindly transmitted to the writer by three highly respectable parochial incumbents of the diocese of St. David's. Though drawn up wholly without concert, their descriptions will be found remarkably concurrent with each other, and with the general tenour of the preceding pages.

“ I feel the liveliest interest,” says the Rev. Mr. Byers, “ in the task which you have undertaken, for I sincerely loved and revered that good and holy

man, and am persuaded that a biographical memoir of him will prove most welcome not only to that branch of the Christian church of which the good Bishop was an overseer and an ornament, but to the church of God throughout the world, since the name of Dr. Burgess has been honourably associated with theology and literature for more than half a century. But his name will be more especially associated, in the memory of all who enjoyed the privilege of his friendship, with what is greater than the reputation of learning ; I mean with every thing that is single and unaffected in personal piety ; humble and self-denying in life ; simple and urbane in deportment ; conscientious and independent in the exercise of episcopal patronage, and rigidly faithful and exact in all that he regarded as his duty, whether in reference to his public office or private and social life. All this is well known to those who were privileged to have free access to his study and his table, and to whom he was wont to open the rich stores of his mind, with a simplicity and a humility seldom witnessed, and to develope the feelings and workings of a heart in which most obviously dwelt purity and kindness.

“ I myself certainly had, as you observe, full opportunities of studying his character ; the more so from the occurrence of particular circumstances, which brought me into close and frequent communication with him. Conscientiously exact in his closet duties, and accustomed to find time daily for

meditation and the perusal of some of the more eminent devotional works, he enjoyed a most enviable serenity of mind. His fine countenance was an index of his character ; there sat on it a meekness and placidity which were truly engaging, mingled with a dignity and a depth of expression which inspired veneration.

“ His characteristic virtue, his prominent grace, which could not escape the observation of any who ever communicated with him, was *humility*. He had, through grace, obeyed the apostolic injunction in putting on ‘ kindness, humbleness of mind, meekness.’

“ He was ever anxious to avoid wounding the feelings of others ; and when necessity was imposed upon him to reprove an offender, it was obvious how much pain the act cost himself. I can illustrate this by an instance, one of several which occurred within my own observation. A Welsh curate of low origin, attainments, and habits, convicted of disreputable conduct, and imprisoned in the county gaol for debt, wrote to the Bishop imploring him to pity his case and to send him some relief to support him during the period of his confinement. The Bishop replied by faithfully pointing out the disreputable line of conduct which had brought him into this condition, and by giving him a very serious but mild reproof, together with a hint of the consequences which might ensue from his present disgraceful position. By the same post he enclosed to

me the supplicatory letter, with a private injunction to inquire strictly into the case, in search of any mitigating circumstances which might spare him the pain of noticing it publicly : he also enclosed a ten-pound note, desiring me, if it appeared necessary, to convey it to the wretched man to meet his immediate emergency; and, added the Bishop with his characteristic modesty and conscientiousness, ‘let Mr. . . . know distinctly that he owes not this gift to me, but to a kind Providence which places it at my disposal in the very moment of his distress.’

“Of his conscientious and independent disposal of preferment, I had many proofs during my acquaintance with him of sixteen years., Happening one day to call at the palace, the Bishop mentioned a living just become vacant, and said it was astonishing what a number of applications had been made for it in the course of eight-and-forty hours. He appeared dissatisfied with the various candidates named to him, and expressed his wish to fix on some truly good man with a family, to whom the living might be of real service. I ventured to name a curate to him, whose ministerial fidelity and moral character had been highly spoken of in my hearing a day or two before. He had a large family, and had been labouring with much success in a laborious but very poor curacy. He instantly desired me to inquire further and very particularly about him. I did so, and soon reported the result. He thanked me for

the trouble I had taken, without saying any thing more ; but a few days after, he kindly called on me to say, that he had offered the living to the gentleman I had named, who had joyfully accepted it. On this occasion I know the Bishop passed by the urgent recommendation of a person of great influence in favour of a respectable individual, in order that he might prefer a deserving man with a large family, who had worked hard for many years on a curate's pittance. Happy those who serve in the ministry of the Gospel under such a Bishop."

"Of the Bishop's literary labours and self-denying life," writes the same clergyman, "few can have any conception. I was frequently admitted to see him on business, even as early as six in the morning, when rather than detain me he has seen me in his dressing-room. Often he kindly remarked, your time is not your own, and is as precious to you as mine ; scruple not to send to me when you really want to see me."

"On one of my early morning visits, about eight o'clock in the winter, I found him seated, in his great coat and hat, writing at a table, in a room without a carpet, the floor covered with old folios, and his candles only just extinguished. "I have been writing and reading," he said, "since five o'clock." At another time I breakfasted with him one morning, by appointment, at his hotel in town ; and found him, at eight o'clock, about Christmas, writing by candle-light, the whole room being

strewn with old books, collected from various places in the metropolis. The untiring perseverance with which he prosecuted his researches for evidence on any particular subject is inconceivable."

"I expected," says the same clergyman (who was privileged to spend some days in his society, at the outset of their acquaintance), "to find in him a profound scholar and a learned divine; but his conversational powers were also truly engaging on subjects of general literature and science; and whilst he appeared to listen with a suavity and humility to others, as though he was sitting at their feet obtaining knowledge, he himself opened the most various stores of information, and proved that he had diligently inquired into such branches of science as chemistry, medicine, anatomy, botany, &c. .

"I must be permitted to advert to one other point in the Bishop's character which was truly admirable. With the caprice of this world's friendship, or with its reproachful adage, 'out of sight, out of mind,' he had no fellowship. There was nothing vacillating or worldly about him. All was simplicity, steadfastness, and high principle. In bearing this high testimony to his worth, I am far from expressing my own sentiments only. I doubt if there be a clergyman in the diocese of St. David's who would not cheerfully echo and confirm it. The uniform, kind, and unostentatious hospitality at the Palace of Abergwilly will be long remembered.

B B

“ It affords me the most sincere gratification thus to dilate on the high excellence of that character which you are desirous of setting before the world in its just light. I loved and honoured the Bishop in life ; his memory is dear and precious to me ; and I cherish the consolatory hope, that the time is not distant when, through the infinite mercies of God in Christ Jesus, I may be permitted to join him in the realms of eternal bliss. Having often served under and ministered with him in the church below, blessed and joyful is the anticipation of resuming that glorious service in the church of the first-born in heaven.”

The following testimony to the Bishop is from the pen of the Rev. Mr. Vincent : —

“ Never was there a Prelate who was more respected by his Clergy than Dr. Burgess ; indeed, it would be difficult to give an adequate idea of their feelings of veneration and affection for his character. In all their difficulties, they applied to him as to a common parent, in whose bosom they felt sure of finding sympathy, and who they knew was ever ready to afford them the most wholesome and salutary counsel.

“ He was in the habit of keeping a book, in which he registered the name of every active and efficient Clergyman who came under his notice, and to this he referred whenever a living or important curacy

became vacant, so anxious was he that every church in his Diocese should have a minister fearing God and doing good to the souls of men.

“ He gave one of the best livings in the county of Pembroke to a very eminent and popular Clergyman, and the presentation was accompanied by a truly kind letter, reminding him of the high responsibility of the situation in which he was about to be placed, and at the same time encouraging him in the most affectionate manner to continue faithful and diligent in the discharge of his ministerial functions.

“ The Clergyman in question has long since entered into his rest ; he always kept this letter with his sermons, and said that it furnished him with a stimulus to constant and unremitting exertion.

“ No Clergyman, who was active and faithful in the performance of his duties, could be long without receiving some intimation that his Lordship knew and approved of his conduct.

“ He eminently bore the character as well as the name of Pastor Pastorum.

“ The constant attention which he paid to the affairs of his Diocese, and the numerous works which he published, left him but little time at his command ; yet I never heard a Clergyman complain that he called on any occasion at the Palace and found the Bishop difficult of access.

“ His manners were remarkably affable, but at the same time grave and dignified. His meek and

venerable deportment seldom failed to make a favourable impression upon those whose prejudices led them to undervalue his sacred office ; and I have known more than one Dissenter constrained to acknowledge that they never beheld a person who had more the appearance of ‘ a man of God.’

“ The following anecdote is well known, and perfectly authenticated. A Baptist minister took upon him to make an oration over the remains of one of that sect in the church-yard of a parish near the town of Cardigan. Proceedings were in consequence instituted against him in the Bishop’s Court by the minister of the parish, who was resolved to prosecute such an irregularity. In his distress, which was great, he went to the Bishop, and acknowledged how wrongly he had acted, but pleaded ignorance, and entreated forgiveness. His Lordship pointed out to him the illegality as well as the impropriety of his conduct, and told him that he had made himself liable to severe Ecclesiastical censure, but that being convinced the sorrow he expressed was sincere, he would take care that further proceedings against him were stayed. The leniency of his Lordship, and the mildness with which he tempered his grave reproofs, made such an impression on the poor man, that he exclaimed on leaving the Palace, — “ I do believe if there is a godly man upon the earth, it is the Bishop.” From that time he occasionally attended the parish church, and instead of any longer venting, as he

had been accustomed, virulent invectives against the Church and her members, he conducted himself towards both with marked deference and respect.

“ When the Bishop and his Lady quitted Aber-gwilly, they were universally regretted in the neighbourhood, and particularly by the poor, who followed them with blessings, and bewailed their loss with indications of heart-felt sorrow. I particularly noticed one poor man, in whose coracle I crossed the river : as he paddled along he frequently ejaculated, “ Ay, he was the friend of the poor ! ”

“ The Bishop,” (says the Rev. Mr. Thomas, Vicar of Cardigan) “ was in the habit of conversing freely with his clergy, and advising with them, as a father, in all things connected with their sacred duties.

“ He ever manifested particular anxiety for the spiritual welfare of his Diocese, and never lost sight of the youthful portion of its population. At confirmations, he gave three or four small tracts, specially adapted to the occasion, to every one whom he confirmed. These he always took with him in his carriage, packed up in small parcels ready for the purpose. He was a liberal subscriber to charity schools, and he frequently gave exhibitions on particular subjects to the different grammar-schools of the Diocese.”

Mr. Thomas then enters into various interesting details illustrative of the Bishop's Christian cha-

racter, but they are so similar to those already given, that it would be useless repetition to introduce them.

The following anecdote, communicated to the writer by the Rev. Mr. —, will attest the firm and manly support he was ready to give to his Clergy when unwarrantably opposed. A week-day evening lecture had been established by one of them in his parish church, to which some of the parishioners offered so much vexatious opposition, that the Clergyman was compelled to exercise his just authority in resistance of a determined interference with his ministerial jurisdiction. It soon became necessary to refer the question, by a common appeal, to the higher authority, and the decision was in favour of the Clergyman. His situation before things were brought to this issue was very trying, much unjust obloquy being industriously cast upon him. The Bishop, aware of this, and being well acquainted with all the circumstances that had occurred, left him not to contend uncoun tenanced with his opponents, but manifested his private view of the case by immediately attending the evening lecture himself, and continuing to do so for some time. His considerate countenance and support at once abashed the opposing party, and cheered the heart of a conscientious and excellent man.

CHAP. XXXI.

VARIOUS LETTERS. — TESTIMONY OF DR. JENKINSON,
BISHOP OF ST. DAVID'S, TO THE NECESSITY AND VALUE
OF THE COLLEGE. — FURTHER SPECIMENS OF THE
BISHOP'S SACRA PRIVATA. — DEATH OF THE BISHOP OF
DURHAM.

1825 and 1826.

WE are now to think of the Bishop as fixed in his new Diocese, and occupied in the discharge of its professional duties. We shall hereafter contemplate him in this character ; but the general objects of our narrative will be furthered by the insertion in this place of the following letters ; and, when we add that those from Mrs. Hannah More were written at the age of eighty, we think our readers will doubly admire their vivacity and energy.

TO MRS. HANNAH MORE.

London, Feb. 5. 1825.

MY DEAR MADAM,

I ARRIVED here on Wednesday afternoon from Durham, a journey of 260 miles, in very little more than forty-eight hours, from which you will judge

B B 4

that I am (thank God) in good health. I was not here long without getting possession of your valuable little volume, "The Spirit of Prayer," which I am reading with great pleasure, and, I hope, profit. If the profit of your readers should be in proportion to the pleasure received from it (I conclude from myself that all must be pleased with it), you will have employed your hours of sickness to very good purpose. The Bishop of Durham speaks of it with delight. When I called on him on Thursday he read to me several passages from it with great empressement. Our very venerable friend is looking almost as well as I ever remember him. It is, this year, forty years ago since I had the pleasure of being introduced to you by him at the Palace of Salisbury. He has been lately subject to a complaint of the erysipelas kind, incident to extreme old age, but appears to have shaken it off for the present. His spirits, his recollection, his love of books, and interest in literary subjects, are as lively as ever.

I came to London to attend the opening of the session, and was present at the debate on the King's Speech. The address was moved by Lord Dudley and Ward with great ability, but (as I feel on the subject) with too favourable a view of what are called the Roman Catholic claims. If the Roman Catholics should petition Parliament this session, it is probable that the majorities in both Houses will be different from what they have lately

been, lessened in the House of Commons and increased in the Lords. The mover of the address (speaking of the Popish agitators) said, "They have already lost all those that wavered, and they may ere long shake those that are still firm."

I hope that I shall have the pleasure of hearing from one of your young friends a favourable account of your amended health. To them I beg to be kindly remembered, and

I am, my dear Madam,

With affectionate regard,

Your sincere Friend,

T. ST. DAVID'S.

TO THE BISHOP OF SALISBURY.

Barley Wood, Feb. 27. 1825.

MY DEAR LORD,

THOUGH my hand will probably never recover, yet it is so far improved that I can write a little at a time, but not without pain. I must, however, compel it to thank you for your kind inquiries. Your last letter recalled many long-past but pleasing scenes to my mind. Forty years since we first met at the Palace at Salisbury!! I thank God that excellent Bishop is not only living, but possesses all his admirable powers, both of body and mind, in their full force. As to myself, if I was a disciple of Prince Hohenloe, I should say my recovery was a miracle. It is a curious circumstance

that I can venture to assert, I have been raised up from twenty apparently mortal diseases after having been given over. But what is very remarkable, I have been reckoning up no less than twelve physicians (and almost as many apothecaries) who have attended me at different times and places, not one of whom is alive! They taken, I left! Mr. Wilberforce, to whom I sent a list of their names, says, that if I had lived three centuries ago, Dr. Carrick (my present kind physician) would have had me burnt for a witch, lest I should kill him also. God has doubtless spared me for further repentance and preparation. I ought to record to the honour of those honourable men, the M.D.'s, that in my whole life I never paid but two fees!

Thanks to my Merciful Father I am better in health than for the last two years, and able in the mornings to see my friends. Apropos of friends, I must tell you how they pamper me. I am almost maintained at the public expense. Such continual presents of game, venison, &c.

At my age this reprieve must be short; but relief from exquisite pain is a great mercy. I have not quitted my chamber for three years and a half, but have had many blessings in it. I sometimes hope that Blaise Castle may attract you on your way to your Palace and your College, and that I may see you once more. The Miss Roberts's have left me, and Miss Frowd is now lady of the bed-chamber.

I fear this long letter has tried your eyes too much : how are they ?

If I thought Mrs. Burgess was with you, I would present my best respects to her.

Ever, my dear Lord,

Yours very sincerely,

H. MORE.

Written at several times.

Miss Frowd is distributing for me at my schools above 600 books. The care and cost of these schools are heavy ; but the time is short.

I presume you have seen Davison on Prophecy. I have had a copy of this valuable work given me. I told the author, the last time I saw him, that I hoped Lord Liverpool would not long allow him to be confined to an obscure village.

TO THE SAME.

Barley Wood, July 1. 1825.

MY DEAR LORD,

I HOPE I may by this time congratulate you on your being set quietly down in your beautiful Palace, the naming of which brings back so many pleasing reminiscences. It is rather cruel to fall upon you so soon ; I therefore enclosed to your excellent dean a letter relating to a very meritorious individual, Mr. —, which was, in fact, intended for your Lordship. A more deserving man will not easily be found.

My contemporaries are dropping away fast before me. Your Predecessor ; the Dean of Canterbury ; the all-accomplished Sir William Pepys, &c. We have just lost a neighbouring Clergyman, for whom I had formerly the good fortune to obtain a small living in a parish where I have a school. I used to say, other good men were going to Heaven, but old Jones was there already. For sixty-one years he never omitted his Sunday duty, but four times. He is dead at near ninety years of age, being no longer able to mount a pulpit. That dear Bishop of Durham gave me 50*l.* to provide him a curate. As he only lived out half the year after I received this sum, enough was left to pay his funeral expenses. His poor widow, who had been his wife sixty years, has saved a little for herself and daughters ; and the ten Clergymen who attended him to the grave will, I doubt not, help us out in some way or other.

I hope Mrs. Burgess will feel the benefit of a purer air.

I have taken a great interest in the fate of Lieutenant ——, who is broke, and for ever disqualified to serve in the army, because he could not wound his conscience by joining, as an officer, in firing, bell-ringing, &c. in a Popish procession at Malta. He has been to see me. He is a very sensible correct young man ; but though connected very highly, and a relation of the Archbishop of Canterbury, he is left to starve for dis-

obeying orders. I will not say whether he was right or wrong, but surely there are greater sins left unpunished than following the dictates of a too tender conscience. He is only twenty-eight years old.

I seldom write so long a scrawl, and, as Shakspeare's Dogberry says, I have, as a favour, bestowed all my tediousness on you.

Adieu, my dear Lord.

Your very faithful and obliged,

H. MORE.

I am much obliged by your last valuable present, your Letter to your late Clergy: there is but one deficiency in the gift, which is, that you did not send me a portion of your learning to accompany your book, though it is a little hard to expect that you should furnish sense for the reader as well as the writer.

The following from the Bishop of Durham will be read with interest, as having been written in his ninety-second year: —

Mongewell, July 14. 1825.

MY DEAR LORD,

It is no inconsiderable addition to the pleasure which I feel in your translation to Salisbury, that you find the house and grounds in good order, and your comfort and Mrs. Burgess's increased by the

state in which I put them both, at the expense of 8000*l.*, in 1785.

May every circumstance, as you become better acquainted with the Diocese, be productive of all that you can wish.

Worthing, thank God, has done great things for me. Miss Colberg's health is improved, but not to the extent I feel anxious it should be. Remember her and me to Mrs. Burgess, and believe me,

Your affectionate Friend,

S. DUNELM.

I congratulate you on having such a Dean and such a Chancellor.

TO THE BISHOP OF SALISBURY.

Wint. Coll., Feb. 27. 1826.

MY DEAR FRIEND,

THE principal topic of your last letter induces me to utter what a thousand times I have thought, viz. that your promotion to St. David's was a blessing to that diocese. Not to mention innumerable other benefits conferred on it by you, that you have erected a College for solid, sound, and Christian education, will of itself be enough to call forth the praises and thanks of grateful posterity. My heart has always been with you in this work, and I would now most willingly send you, as you

request, an abstract from the main body of our statutes, if I had authority for so doing. The reverse, however, is the fact, but I will most gladly return answers to any questions which may not concern the “*Arcana Domûs.*”

Your affectionate Friend,

G. I. HEREFORD.

The College of St. David's found, as has been intimated, in Dr. Jenkinson, the new Bishop of that see, a firm and enlightened supporter.

In the winter of 1826, the Bishop of Salisbury was highly gratified by the following letter from his Lordship on this subject : —

Abergwilly Palace, Jan. 13. 1826.

MY DEAR LORD,

I AM very much obliged to you for your two last letters. You were most heartily welcome to the use of my house at Durham, and I hope you did not leave it sooner than was convenient to Mrs. Burgess and yourself.

On the 27th of December Mr. Harford, whom I had long been expecting, came here, and on the 28th I accompanied him to Lampeter for the purpose of seeing the College. We did not attempt to return the same day. Mr. Cockerell met us there. I was very much gratified with all I saw. I think the College is a very handsome building, exceedingly

well contrived, and adapted for the purpose for which it is intended, and that it does very great credit to Mr. Cockerell's taste and judgment. I shall be heartily glad when it is fully established and fairly brought into operation, as I think there can be no doubt that it will be conducive in a very great degree to the welfare of the diocese. The judicious regulations established by your Lordship have, I am persuaded, contributed most materially to the present improved character of the clergy of this diocese. These regulations it is my intention to continue.

When the College shall have been opened long enough, then I apprehend it to have been your intention that the licensed grammar schools should become preparatory seminaries for the College, and that every candidate for orders, who has not been at one of the Universities and taken a degree, should be required to have been four years at the College.

[After various other remarks his Lordship adds,]

The more I reflect on the subject, and the more I become acquainted with this diocese, the more I am convinced that the College is the only measure which affords a prospect of any effectual remedy for the evil inseparable from the system which unavoidably prevails in consequence of the necessity of

generally dispensing with an academical degree ; which, of course, throws open the profession to many who could not otherwise ever have aspired to it, and a considerable proportion of whom are utterly disqualified for it. At my ordination in November last, I refused to admit some of the candidates to examination from their not having been at one of the licensed grammar schools for the required period of seven years, others for want of a title, and one I rejected on account of insufficiency. I have since learned that the latter candidate, within three weeks after his rejection, enlisted as a common soldier!! Another whom I refused to admit for want of a title, has, I am told, subsequently married a woman who keeps an alehouse at Llandilo. All this shows that it is impossible to be too cautious in admitting young men to holy orders in this diocese. The candidates, while at the licensed grammar schools, have too often been obliged to live at inns or public houses, where they have necessarily witnessed scenes, and associated with company exposing them to the danger, and unless they are endowed with great strength of character, to the certainty of acquiring tastes and contracting habits utterly incompatible with the profession for which they are destined. For these evils and abuses the College will prove the best and only effectual remedy, and the only adequate security against the admission of improper persons to the profession.

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With the sincerest sentiments of esteem and respect, I remain,

My dear Lord,

Faithfully yours,

J. B. ST. DAVID'S.

Part of the winter of 1826 was spent by the Bishop of Salisbury and his lady at Bath and Clifton, for the health of the latter. We thus became neighbours for several weeks, and our meetings were frequent. In reverting to them, I recollect with particular interest a drive with him in his carriage from Clifton to Bath, in the course of which he made some striking remarks on the importance of habitually cultivating and maintaining a devotional frame of mind.

After descanting on the mental serenity and the firmness of purpose which are its characteristic accompaniments, he proceeded (casting aside the reserve which he generally maintained in reference to his own religious feelings) to repeat to me, with equal simplicity and fervour, a fasciculus of prayers, collects, and select passages from psalms and hymns, with which, variously modified, he told me he was in the habit of commencing the day. All that he thus said proved how truly his religion was an indwelling principle of holy living; a salient spring of pure and heart-felt joy; and that the Bishop of Salisbury, in the midst of continual engagements, and the engrossing circumstances of station and

influence, retained the humble and devout feelings of the retired Rector of Winston. The following reflections written before he quitted the See of St. David's will not unfitly come in here, and may be regarded as a slight appendix to the chapter entitled his "Sacra Privata :"—

"In the midst of life we are in death."

"Watch and pray, for ye know not when the time is."—Mark, xiii. 33.

"Lord, so teach me to number my days, that I may apply my heart unto wisdom."

"Lord, increase our faith."

"Love is the fulfilling of the law."

"Oh, death! how bitter is the remembrance of thee to him who is at ease in his possessions!"

"Oh! that they would consider their latter end."

"Immo vero ii vivunt qui ex corporum vinculis tanquam e carcere evolaverunt. Vestra vero quæ dicitur vita mors est."—*Scipionis Somn.*

"Quid aliud agimus, cum a voluptate (id est, a corpore), cum a re familiari (quæ est ministra, et formula corporis), cum a republicâ, cum a negotio omni sevocamus animum? Quid inquam, tum agimus, nisi animum ad seipsum advocamus, secum esse cogimus, maximè e corpore abducimus. Se-cernere autem a corpore animum nec quidquam aliud est, quam emori discere."—*Cicero.*

"Cicero in this passage explains what he means

by abstracting one's self from the body. It is to turn the soul inwardly upon itself. It is to call it away from pleasure, from business, from politics, and to force it to self-inspection. Speaking in Christian language, it is to set our affections on things above, — not on things on the earth — to have our conversation in heaven — to lay up our treasure in heaven : not by a life of indolent contemplation, but by the active discharge of our duties in that station of life in which God has placed us. It is, by ' bringing forth much fruit,' John, xv. 5. ; by ' letting our light so shine before men, that they seeing our good works may glorify our Father who is in heaven,' Matt. v. 16. ; ever looking unto Jesus, the Author and Finisher of our faith."

On the 25th of March, 1826, an event occurred, which, though quite in the course of nature, was much felt by the Bishop. We allude to the death of his old and beloved friend, Dr. Shute Barrington. He had attained the advanced age of ninety-two, and his fine faculties were unimpaired till within a few days of his departure.

The funeral, in compliance with his own directions, was so strictly private, that none of his friends, excepting the executors, were invited to attend ; but when the day arrived, on which the body was to be conveyed to Mongewell for interment, the Bishop of Salisbury gave a most touching proof of his respect and affection. Before seven in the morning, the hour appointed for the procession

to leave Cavendish Square, he came thither on foot from his own residence, and was recognised slowly pacing up and down the pavement at a short distance from his old friend's mansion, until the hearse moved from the door, when he was seen earnestly watching its progress, as if to catch the last glimpse of that which contained all that was mortal of one whom he had so sincerely loved and revered.

Before finally bidding adieu to Bishop Barrington, we will add a few particulars to those included in our sketch of his earlier career.

To the end of his days he continued to administer the rich and extensive patronage of his princely see upon the same high and disinterested principles which have already been particularised. Sound scholars, learned theologians, pious, active, and devoted parish priests, were men whom he delighted to honour and to advance, although, upon what may be termed open questions, they might not entertain precisely the same opinions with himself or with each other.

Gisborne and Paley ; Bishops Burgess, Sumner, Gray, and Phillpotts ; Faber and Davidson, Townsend and Gilly, Collinson of Gateshead, and Gray of Sunderland, were selected by the same discriminating patron to fill important situations in his diocese. The three last stalls, which became at his disposal, were bestowed upon persons whom he

had never seen, until their useful writings recommended them to his notice.

Dr. Holmes found in him a generous friend, in the progress of his learned collation of the Greek Bible; and Dr. Bell, to whom the world is deeply indebted, as the founder of the Madras system, received from him the mastership of Sherborn Hospital — a valuable sinecure, which left him at full liberty to devote his time and thoughts to the extension of national education.

In each and all of these appointments, it was his wish and intention to select individuals whose talents, principles, and attainments best fitted them for the particular situations to which he appointed them. Nor were his regards confined to men eminent for learning or genius in their sacred profession. He loved and valued Christian piety for its own sake, and the humblest curate that came within his notice, in whose character and conduct he traced any thing of the image of that Redeemer, in whom alone was his trust, was sure to attract his esteem, and, if needful, his support. Party names with him weighed nothing, principle and conduct were every thing.

His firmness of purpose, in adhering to these principles of action, was sometimes put to a severe test, but his presence of mind, united to a winning courtesy, never failed him on any such occasion. It was his constant maxim of conduct, and he often gave it in counsel to patrons, never to make promises,

nor even to encourage expectations. He was one day accosted at court by Queen Charlotte, for whom he entertained an affectionate and dutiful respect, as follows : " My Lord, I have a favour to ask of you. The living of —, in your disposal, is, I understand, vacant, and I shall be greatly obliged if you will bestow it upon Mr. —, for whom I feel much interested." The Bishop, in the most courteous manner signified, in reply, his desire to meet any wish expressed by her Majesty ; but added, that he felt bound to apprise her of the rule which he had invariably laid down to himself with respect to all such applications. He had no sooner given utterance to it, than the Queen stopped further explanation, by exclaiming, " My Lord, I will not say a word more : and I beg that no wish of mine may lead you to violate so golden a rule."

But though he never made promises, he always had a list, known only to God and to himself, of the names of those who, he had reason to believe, were most deserving of advancement and patronage.

The following incident illustrates at once his unbending principle and great kindness. A near relation of his, who had been gay and thoughtless, applied to him for advice about taking orders ; adding, that he could venture to say, a great improvement had recently taken place in his principles and habits. The Bishop received him kindly ; but before he would enter upon the subject, stipulated for the most frank and explicit replies to any

questions he should put to him. In this way an acknowledgment was obtained, that he was influenced by the hope, that, as his relation, he would ordain and provide for him. And it further came out, that his wishes were fixed on a particular living then vacant, or on the point of becoming so, the value of which was about 500*l.* per annum. "And would this amount of income," inquired the Bishop, "entirely satisfy your wishes?" He eagerly replied in the affirmative. "You shall have it then," replied his Lordship, "but not in the way you propose. I cannot reconcile it to my sense of duty to ordain you, but I will immediately transfer as much stock into your name as will produce an annual sum equal to that which you have declared to be the acmè of your wishes, and may it prove to you all that you anticipate."

We have already stated that no hand was more open than that of Bishop Barrington to do generous acts, and to succour real merit in any station. There was nothing exclusive in his almsgiving. Though a determined opponent of political concessions to the Roman Catholics, he contributed most generously to the relief and assistance of the French emigrant clergy, many of whom enjoyed his hospitality and friendship.

Not few were the cases in which Dissenters of various denominations, encouraged by the fame of his diffusive beneficence, successfully applied to him for their own relief, or for objects of private

charity. He was a generous supporter of the most approved public charities, and of institutions for the advancement of science and learning, particularly such as promoted the cultivation of the fine arts.

Among his other noble acts of munificence was the appropriation, in 1809, of the sum of 60,000*l.*, which he received upon the renewal of the leases of some lead mines in the county of Durham, to the establishment of national schools in his diocese, and to the formation of a fund for the benefit of poor clergymen and their families.

So large, indeed, were his acts of public and of private charity, that even his ample fortune would not have sustained them had he not been careful to exercise, in other respects, a just and exact economy.

The existence of a branch of the Church of England in our remaining North American Colonies is very much to be ascribed to the influence and exertions of Bishop Barrington. In 1786, his Lordship drew up a very valuable and able paper, entitled "Thoughts on the Establishment of the Church of England in Nova Scotia." Its concluding paragraph, which was as follows, succinctly pointed out what he deemed the essential requisites, in order to give effect and permanence to the important object which he advocated. "Upon these measures, *the appointment of a bishop, a provision for an established clergy, and a seminary of learning to furnish a regular supply of ecclesiastics*, depends the very being of the Church

of England in our remaining colonies of North America."

The government of Mr. Pitt, while it encouraged emigration to North America, was not insensible to the just claims of the settlers in those distant regions to share in the blessings ensured to their countrymen at home by a National Established Church, and therefore each of the above measures was approved and adopted.

Dr. Inglis, father of the present highly-respected Bishop of Nova Scotia, was appointed the first Bishop of that See in 1787. The Clerical Seminary was commenced in 1788, and chartered in 1802; and a provision for the clergy of the Established Church was finally arranged in 1813. To each of these important objects, the Bishop, in addition to his strenuous advocacy, added his liberal support.

In maintaining the dignity of his exalted station, there was a sober magnificence, an unostentatious splendour, which singularly befitted the solitary instance which our national establishment then presented of the Prince-Bishop. Those who ever saw him preside at the Assizes at Durham could never forget the happy union of the bishop and the nobleman in the whole of his amiable, courteous, and dignified deportment.

His state of mind, and the bent of his feelings, as he approached that hour which wrests from the great and the wealthy every earthly privilege and distinction, have been beautifully depicted by his

friend and chaplain, the Rev. Dr. Townsend. We extract from his narrative the following particulars : —

“ Literary curiosity, the comfort and refreshment of age, was an active principle in the Bishop to the last ; and the love of literary novelty, next to devotion and benevolence, his ruling passion.

“ Tea was brought in at half past seven, and at eight the Bishop ended the day as he had begun it, by the perusal of devotional books, or by private meditation and prayer. I well remember his telling me that he considered it to be a part of his duty to God to devote to Him the remaining strength of his intellect, by dedicating to His service those hours in which the faculties of his mind were most active : and for that reason he never gave his restless and sleepless hours, which at his advanced age were unavoidably numerous, to prayer, and to devotional exercises. He preferred giving up the prime of his day, and the remnant of his intellect, to the Almighty ; and he surrendered *the dross of his time*, such was his own forcible expression, to inferior subjects, to literary recollections ; or to soothing remembrances of the friends he had lost, whose conversation he recollected with pleasure.

“ At a quarter before ten, the family were summoned to evening prayer. A slight supper was then served, and at eleven the Bishop retired for the night. The pleasantest hours which I passed with my lamented friend were those which elapsed between the removal of supper, and the entrance of the servant who attended him to his room. He was now ninety years of age, and he had long been accustomed to live in the constant anticipation of death. Every night he composed himself to rest ; not expecting to live till the morning. The conversations therefore which we were accustomed to hold at this hour were always grave and serious, though uniformly cheerful. He regarded death, as a man of sound judgment and Christian principles will ever do — without fear, and without rapture ; with well founded hope, though with undefinable awe — as a punishment decreed by the Almighty, yet as the introduction to a higher state of happiness than he could

possibly experience (though he possessed every worldly enjoyment) in this state of his being. Though our conversation was sometimes directed to the literary or theological publications of the day, or to the actions, demeanour, or conduct, of his more distinguished contemporaries, of whom he related numerous, and most interesting anecdotes; yet the more frequent topics of our conversation were derived from the possible or probable approach of the period when the body should be committed to the ground, and the spirit return to its Maker. He delighted to dwell on these subjects. The questions which appeared to interest him more than any others, were — whether the soul slept in the grave, with the suspension of its faculties, till it awoke, with the re-animated body, in the morning of the resurrection — or whether (as he steadfastly believed) it passed in some mysterious manner into the more manifested presence of God immediately upon the dissolution of the body — the nature of the future happiness, and future misery — the continuance of the existence of the mental habits which are formed in this state, and which constitute in some manner our future condition — the extent of redemption — and the opposite opinions of Christians, respecting the invisible state; — these and similar considerations were alternately discussed in these calm and silent hours; and he uniformly concluded these discussions by observing, “I know not, and I care not, what may be the real solution of these questions; I am in the hands of a merciful God, and I resign myself to His will, with hope, and patience.” All our inquiries indeed upon these subjects, though they may be very interesting, are merely speculative, and are always unsatisfactory. We cannot raise the veil which conceals the future. We must die before we can understand death; yet the sight of an old man, full of days, riches, and honours, at the close of a religious, and well-spent life, patiently expecting his end, abounding in every virtue which can adorn mankind — in humility, in patience, in kindness, in charity to all, in serene submission to expected death, in implicit dependence upon the mercy of a God, whom he believed to be his Friend, and Father, by the Atonement, which had been accomplished by the Mediator of the New Testament — the image of such a

man can never be obliterated from my memory ; and the continued enjoyment of his conversation, till within a few weeks of his death, while the strength of his body was gradually declining, and the intellectual, though not the spiritual, powers were decaying ; that is, while he was beginning to be more averse to worldly business, and more intent upon devotional exercises, was a privilege which I cannot too much appreciate, and which may be justly envied by all who can delight in the society of the wise and good ; or who would contemplate the triumph of the spirit of man over the weakness of the mind, and the infirmities of the body."

CHAP. XXXII.

PASSING OF THE ROMAN CATHOLIC EMANCIPATION BILL,
AND FEELINGS OF THE PROTESTANT PUBLIC RESPECT-
ING IT.

1829.

IN the autumn of 1829 the public mind was agitated throughout Great Britain by reports that it was the intention of the Duke of Wellington to make Roman Catholic Emancipation a Cabinet measure, and to support it in both Houses of Parliament by the whole weight and influence of Government.

It was also stated that Mr. Peel, hitherto the firm and unflinching opponent of emancipation, had yielded to the same reasons which had swayed the Duke's decision, and was prepared to bring a bill to this effect into the House of Commons, and to give it his unqualified support.

The first impression of the Protestant public was incredulity; but when the fact became unquestionable, it naturally gave a violent shock (the more violent in consequence of the quarter whence the measure emanated) to their most deeply rooted principles and feelings.

A sentiment of indignant hostility to the proposition was general among the great majority of the members of the Church of England, and pervaded also no inconsiderable portion of the Dissenters, so that petitions against it poured into both Houses of Parliament from every part of the country, issuing from public meetings equally numerous and influential, and attended not only by the Clergy and the higher and leading members of their flocks, but also by large bodies of respectable tradesmen and yeomanry.

As long as the measure was in its progress through the House of Commons, an active warfare continued to be maintained against it out of doors ; and among those who lifted a warning voice to the nation, the Bishop of Salisbury was indefatigable. He addressed a series of letters on the subject to the Duke of Wellington in one of the newspapers, in which he strenuously denounced the intended measure as in a constitutional sense suicidal, and pregnant with future mischief and danger to the country. These letters, some of which were, in the first instance, transmitted in a written form to the Duke, led to a correspondence between himself and the illustrious Premier. The letters of the latter are written with his characteristic decision and energy ; but the reasons which he urged in support of his intentions all resolved themselves into considerations of political expediency, arising

out of the state of Ireland. The Bishop's opinions, on the contrary, were in the spirit of those of our Protestant ancestors, who were ready to incur any danger rather than to compromise those principles which identified opposition to the Roman Catholic religion, not only with the safety of the British Constitution, but with their zeal also for the Truth of God and the Glory of his Gospel.

On the 2d of April, 1829, in one of the debates on the question in the House of Lords, the Bishop, after saying that he could not reconcile it with his conscience to give a silent vote against the Bill, stated, in a brief but forcible manner, his principal objections.

He dwelt, in the first place, on the danger to be apprehended from the influence of that supreme spiritual authority by means of which the Pope extends his influence into foreign countries, and interferes with the temporal authority of sovereigns and states.

He then expressed his entire dissent from those who treated the question as one of mere political expediency, and maintained that it was impossible, upon any just principle, to view it separate from religious considerations. Did not the first canon of our Church denounce the Roman Catholic religion as idolatrous and superstitious? Regarding and treating it as such, had they not all in that House repeatedly made a declaration, and bound themselves by a solemn oath against Popery — an

oath, he added, from which —speaking individually for himself— he felt he could not depart without wilful and criminal prevarication ?

He deemed, he said, any measure having for its object the admission of Roman Catholics to seats in Parliament to be utterly inconsistent with the principles of the British Constitution, which was exclusively and essentially Protestant, nor would any argument ever convince him that Roman Catholics would fail to use legislative power, if committed to them, in a manner dangerous and injurious to the interests of the Church of England. In the very nature of things it must and would be so. How could the Church of England otherwise than suffer by giving such power to the members of another Church, who are bound by principle to use their utmost endeavours for the overthrow of the Protestant religion? — “ My Lords,” he added, “ the Bill for the admission of Papists into Parliament appears to me contrary to the direct and literal meaning of his Majesty’s Coronation oath, in which his Majesty, by the most solemn pledge, promises to maintain, to the utmost of his power, the Protestant reformed religion established by law. The Bill, as it appears to me, is not less contrary to a much later pledge — the only pledge contained in his Majesty’s speech from the Throne — in which his Majesty most graciously expressed his determination to preserve inviolate the estab-

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lished institutions of our country, of which a Protestant Parliament is one of the chief — the pillar and bulwark of the rest ; whereas the Parliament will cease to deserve any such appellation when once the proposed concessions shall be made.”

He concluded by intimating his apprehension that the measure, if carried, would expose the established Church to imminent peril, and the country to the fatal mistake, and bitter consequences of sacrificing principle to expediency.

The passing of this act filled him with deep and lasting concern ; he did not cease to regard it as the prognostic of further dangerous inroads upon the Constitution ; and though no one more justly appreciated the great and commanding qualities which distinguish the Duke of Wellington, or the debt of public gratitude so eminently his due, he often lamented that the nation should have been seduced by his influence into a measure fatal, as he conceived, to its best interests and permanent security. “ We owe all this,” he often said, “ to the battle of Waterloo.”

CHAP. XXXIIL

ANALYSIS OF THE CONTROVERSY RESPECTING THE DIS-
PUTED VERSE, 1 JOHN, v. 7.

THE Bishop from an early period of his theological career was a zealous advocate of the doctrine of the Trinity, as maintained by the Holy Catholic Church from the apostolical age downwards. He regarded it not as a mere speculative dogma, but as in the highest sense a practical and vital Truth; closely interwoven with the whole frame and texture of the Christian Religion; intimately affecting in its bearings the motives and springs of Christian conduct; and regulating the approaches of the soul to the Majesty of Heaven.

The force of this conviction may be traced throughout his various theological writings. It is vividly expressed in his first published sermon; it breaks out in the midst of his critical remarks on Mr. Granville Sharp's Tract on the Greek article; it formed a leading subject in many of his Catechisms, Charges, and Tracts; and in the latter part of his life it led him to employ much of his time and thoughts

in defending the authenticity of the Disputed Passage, 1 John, v. 7., “ For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost ; and these three are one ”

It was not that he deemed this Text* essential to the proof of a doctrine which he traced as a golden thread pervading the whole texture of Divine Revelation†, but as he had formed a strong opinion

* The following is a list of his publications on this subject : —

A Vindication of 1 John, v. 7. from the objections of M. Griesbach : in which a new view is given of the external evidence, with Greek authorities for the authenticity of the verse, not hitherto adduced in its defence. 8vo. 1821.

Adnotationes Millii, auctæ ex Prolegomenis suis, Wetstenii, Bengelii, Sabaterii ad Joan 1. v. 7. Unâ cum duabus epistolis Richardi Bentleii, et observationibus Joannis Selden, C. M. Psaffii, J. F. Buddei, et C. F. Schmidii de eodem loco. 1822.

A second edition of the Vindication, to which was added a reply to the Quarterly Review, and a postscript in answer to a publication entitled *Paleoromaica*. 8vo. 1823.

A Selection of Tracts on 1 John, v. 7. 1824.

A Letter to the Clergy of the Diocese of St. David's, on a passage of the second *Symbolum Antiochenum* of the fourth century, as evidence of the authenticity of 1 John, v. 1825.

A Letter to the Rev. Thomas Beynon, Archdeacon of Cardigan, in reply to a vindication of the literary character of Professor Porson, by Crito Cantabrigiensis ; and in further proof of the authenticity of 1 John, v. 7. 8vo.

Remarks on the General Tenour of the New Testament regarding the Nature and Dignity of Jesus Christ. Addressed to Mrs. Joanna Baillie. 8vo. 1831.

An Introduction to the Controversy on the Disputed Verse of St. John, as revived by Mr. Gibbon ; or, a Second Letter to Mrs. Joanna Baillie. 1835.

† It is an interesting fact, that the two greatest Greek authorities of modern times, Bentley and Porson, each avowed their conviction as critics and scholars that the doctrine of the New Testament is Trinitarian.

Bentley, writing to a friend with reference to the disputed verse, says, “ You endeavour to prove that it *may* have been writ by the Apostle, being consonant to his other doctrine. This I concede to

in favour of its authenticity after much patient study and laborious investigation, he felt impelled to place before the public the grounds on which he had come to this conclusion. To vindicate what he believed to be the integrity of the sacred writings, and to secure to the cause of orthodoxy the support of an important text, which he conceived had been surrendered on insufficient grounds, were his propelling motives.

The influence of Porson's critical authority, and the apparent consent of the learned world, had produced a general impression that the text in question was an interpolation either fraudulent or accidental. In his "Letters to Archdeacon Travis," Mr. Porson had two objects; one to prove the contested verse a forgery; the other to prove that Mr. Travis, who had undertaken its defence, was radically ignorant with respect to many of the points which the controversy involved.

Travis, it is said, was ambitious of the bench, and for a time acquired great credit by his publication — "I'll unbishop him *," was the exclamation of his redoubted antagonist, who already by anticipation beheld his victim laid low.

Infelix puer, atque impar congressus Achilli !

you; and if the fourth century knew that text, let it come in, in God's name; but if that age did not know it, then Arianism in its height was beat down without the help of that verse: and let the fact prove as it will, the doctrine is unshaken.

The opinion of Porson has been already referred to, in the chapter on Unitarianism.

* These words were quoted to me by Bishop Burgess.

There is nothing of mediocrity in any part of these letters. It is difficult to say whether they are most distinguished by their extensive and pre-eminent learning, their singular ingenuity and acuteness, their keen irony and playful wit, or by their bitter sarcasm, their unrelenting severity, and the fierceness of their hostility and invective.

The triumph of Porson was as complete as a signal exposure of the ignorance and oversights of Travis could render it; but the main question, whether he had proved the disputed verse to be a forgery, was quite of another description. Undoubtedly he placed the arguments and the evidence opposed to its authenticity in a more striking light than any of his predecessors, and as far as the evidence of Greek MSS. is conclusive, he fully availed himself of the results of advanced and improved collation; yet it may justly be questioned whether, in other respects, he adduced any fresh evidence, that would have been deemed materially important by such critics as Mill and Bengelius. To them the most formidable objections which he has urged were familiar, and yet, in spite of them, they had firmly advocated the authenticity of the disputed passage.

This consideration furnishes a sufficient general reply to a host of objectors, who without giving themselves the trouble to study the question, have been accustomed to accuse Bishop Burgess of credulity, for having ranged himself on the side of

those eminent theologians. The manly integrity of his character was far removed from the cowardice, which would yield up an important text to public opinion, however confidently expressed, when his convictions were at variance with it. Neither let it be imagined that, in these convictions, he stood alone among his contemporaries. There were not wanting some few in the foremost ranks of learning, who, undazzled by Porson's authority, sided with him, while others deemed the question still debatable. Among them were Bishops Horsley and Middleton.

Having made these general observations, we shall now proceed to offer a brief and popular statement of the principal grounds on which Bishop Burgess steadfastly maintained his own opinion of the authenticity of the verse in spite of the formidable array of learning, argument, and evidence on the other side; and in order to come at once to the point, we shall state the objections to its genuineness, in a few distinct propositions, and with the utmost force we can impart to them, subjoining at the foot of each the mode in which they were met by the Bishop.*

* We are far from pretending in the following statement to do more than bring forward the most forcible facts and arguments advanced by the Bishop in defence of the verse; and we have entirely omitted any notice of the theories by which he endeavoured to account for its absence from the Greek manuscripts, as none of them, we fear, can be deemed satisfactory.

OBJECTION I.

Not a single Greek manuscript written before the fifteenth century contains the controverted passage.

REPLY.

The apparently insurmountable difficulty created by the absence of the verse from the Greek manuscripts is in some degree diminished by the fact, that the great majority of them are comparatively modern.

We have no Greek manuscript whatever of the three first centuries.

Within the period extending from A. D. 301 to 900 we have only four — the Alexandrian, the Vatican, the Passionei MS., and one of Matthæi's. — A. B. G. — 9.

The early Latin versions of the New Testament were of the highest antiquity. What is called the Vulgate is a revision by Jerome of these versions in the fourth century. This revision he himself declares that he executed by a reference to the authority of the Greek original, or, to use his own words, “*ad Græcam veritatem.*”

Consequently the Vulgate furnishes important evidence of the text of those originals at a period antecedent to the date of the earliest Greek manuscripts.

Now the majority of the MSS. of the Vulgate

retain the disputed verse.* There are, it is true, some important exceptions; and Bishop Marsh has gone so far as to assert, that it is wanting in the most ancient manuscripts of the Latin version. Bishop Burgess replies, No. "It is NOT wanting in the most ancient MSS.; for we have none such older than the eighth century. Of these there are three in the library of Verona, and the seventh verse is found in each of them." Alcuin's MS. in the British Museum, which is of the eighth or very early in the ninth century, also has it.

"There are cases," Michaelis observes, "in which the ancient versions are of more authority than the best Greek manuscripts, these being modern in comparison with the originals from which the Latin version was derived."

The same eminent critic says, in another place, "as it cannot be denied that the oldest Latin versions are of very high antiquity, notwithstanding some of their readings are false, their principal use in the criticism of the New Testament is, that they lead us to a discovery of the readings of the very ancient Greek manuscripts that existed prior to the date of any that are now extant." Mich. vol. ii. p. 121.

The Complutensian edition of the Greek Testa-

* It ought in candour to be added, that the argument from the manuscripts of the early Latin versions would carry much greater weight, but for the double fact that the verse is wanting in several of the more ancient, and that those which contain it present it in many different forms.

ment, published in Spain, A. D. 1522, and printed, though not published, in 1514, that is to say, two years before that of Erasmus in 1516, has the disputed verse. The editors declare, that the text was derived from manuscripts of great antiquity. Those who are opposed to the authenticity of the verse, contend that it was probably introduced into the Greek text of this edition from the Vulgate, or on the authority of some modern MS. Mr. Porson was of the former opinion, and maintains that the style of the Greek is Latinised.

Wetstein undervalues the Complutensian edition ; but Michaelis, who appears to have examined it with great accuracy, declares his conviction, " that it was faithfully taken from MSS., and that those Complutensian readings, which are in no MSS. known to us at present, were actually taken from MSS. used by the editors. So long, therefore," he adds, " as we are without the MSS. from which this edition was taken, it must itself be considered as a valuable MS., or as a Codex Criticus, that contains many scarce readings." Marsh's Michaelis, ii. 439.

What became of the MSS. of this celebrated Polyglot edition of the Bible is involved in mystery. The current story, that they were sold to a maker of fireworks, and by him employed in the preparation of various devices of the pyrotechnic art, is now pretty generally exploded.

Before the Complutensian Polyglot was deli-

vered to the public, Erasmus brought out his Greek Testament in 1516. It did not contain the disputed verse. Being reproached with the omission in this edition, and in a second, printed in 1519, he stated his readiness to insert it in a future edition, provided some one Greek MS. of authority containing it could be adduced. It was found in the Codex Britannicus, or Montfortianus, a MS. Wetstein maintains of the 16th century, Griesbach of the 15th or 16th, and Dr. Adam Clarke of the 13th; accordingly Erasmus introduced the text into his subsequent edition of 1522.*

OBJECTION II.

None of the ancient Greek fathers quote the verse, although had it existed in their MSS. of the Epistle of St. John, they would, as a matter of course, have made much use of it in their controversies with the Arians.

* No great stress can, however, be laid upon this insertion of the verse by Erasmus. His edition had been violently assailed, and his orthodoxy questioned; he therefore, probably, acted from prudential motives.

The Bishop never took up that part of the controversy which relates to the readings of the Greek MSS. employed by Robert Stephens in his beautiful edition of the Greek Testament, in small folio. He lived to witness the discovery of the contested verse in two additional Greek MSS.; a fact which will be noticed in its proper place.

REPLY.

The defenders of the verse have not been able to parry this objection by any direct evidence to the contrary. It is true that Porson has somewhat overstated the degree in which its force is admitted by Bengelius. The extent of the concession made by that eminent divine and critic is as follows: "We as yet see no ancient Greek authorities for this verse, *except those which I have with difficulty collected under head 23.*" He then introduces passages from Irenæus, Athenagoras, Clemens Alexandrinus, Basil, Maximus, &c., none of which, however, are adduced as quotations of the verse, but only as probable derivations from it.

The objection, therefore, is admitted by the advocates of the verse nearly to the full extent of Porson's assertion, and as the defence of its authenticity rests chiefly, as far as the evidence of MSS. is concerned, upon those of the ancient Latin versions of the New Testament, so the formidable difficulty arising from the silence of the Greek fathers is met by the authority of Latin fathers and Latin ecclesiastical writers.

There is a passage in Tertullian, a native of Africa, and a Latin Christian writer of the second century, which furnishes some probability that the disputed verse was in his copy of St. John's Epistle. The

passage is as follows : “ Ita connexus Patris in Filio, et Filii in Paraclete, tres efficit cohærentes, alterum ex altero, qui tres unum sint, non unus.” *Adversus Praxeam*, 657. Editio Rigaltii.*

The words “ qui tres unum sint,” or, as some editions read, “ sunt,” are maintained by Grabe, Mill, Bengelius, and others, to be a quotation of the final clause of the disputed verse ; Porson and Michaelis, on the contrary, maintain that Tertullian did not quote the verse.

That although he cannot fairly be said to quote it, he had it in view in the preceding passage, is rendered the more probable by a remarkable passage in St. Cyprian, a venerated father of the African church, living in the third century, and a great admirer of Tertullian. He thus expresses himself in his treatise on the Unity of the Church : “ Dicit Dominus — Ego et Pater, unum sumus : et iterum de Patre, et Filio, et Spiritu Sancto scriptum est, — Et hi tres unum sunt.”† Now, the first part of this passage,

* Thus the connexion of the Father in the Son, and of the Son in the Paraclete, makes three coherent persons, one in the other : *which three are one* in substance, unum ; not one in number, unus.

Bishop Kaye, in his learned and interesting work on Tertullian, p. 544., remarks on this passage to the following effect : — If Tertullian had been acquainted with 1 John, v. 7., a verse which clearly proved, according to his own mode of reasoning, the unity of substance and the distinction of persons in the Father, Son, and Holy Ghost, is it not contrary to all reason to suppose that he would have neglected to quote it, and chosen rather to refer his readers to the texts, John, x. 30. and xvi. 14. ?

† The Lord says, “ I and the Father are one.” And again, of the Father, the Son, and the Holy Ghost, it is written, “ And these three are one.”

viz. "I and the Father are one," is cited by Cyprian as having been "spoken by the Lord," and is a direct quotation of John, x. 30. He then goes on to say, And again of the Father, the Son, and the Holy Ghost, IT IS WRITTEN, "And these three are one." The words *it is written*, taken in connexion with the previous reference to the Gospel, imply also a quotation from Scripture. Where, then, *is it written* concerning the Father, the Son, and the Holy Ghost, "*these three are one*" — where but in 1 John, v. 7.? Hence arises a strong probability that Cyprian had the verse in his copy of St. John's First Epistle, and that he refers in the words, "*it is written*," to its concluding paragraph. Mr. Porson, on the authority of Facundus, a writer of the sixth century, urges the probability that Cyprian regarded "the Spirit, the Water, and the Blood," enumerated in the eighth verse, as mystically referring to the Father, the Son, and the Holy Ghost; and therefore argues that the words, "these three are one," had reference to the eighth verse, not to the seventh.

This interpretation of the meaning of Cyprian is so forced and extravagant, that it deserves no credit upon the mere assertion of any individual, much less of a writer of no higher authority than Facundus. And where is the evidence of it? Cyprian himself drops not a hint to this effect. The first and the real author of this mystical gloss was St. Augustin, at the end of the fourth century; but he

introduces it coupled with a qualification implying the interpretation to be far-fetched and questionable. After giving the natural and primary meaning of "the Spirit, the Water, and the Blood," in verse eight, he adds, hesitatingly, "If we wish to ascertain what these words signify, the Trinity itself not absurdly suggests itself." *Si vero ea quæ his significata sunt, velimus inquirere, non absurde occurrit ipsa Trinitas.*

If Augustin could have appealed to the authority of Cyprian for this mystical gloss, he would not, it may be presumed, have introduced it thus doubtfully.

It was not till nearly two centuries after the æra of Augustin, that his mystical interpretation of the eighth verse was adopted by Facundus, who attempts, but without either reason or evidence, to fasten it also upon Cyprian. It deserves, by the way, to be noted that Facundus, in quoting the eighth verse several times, introduces in connexion with it the words in *terrâ, on earth** — which are not in general found in MSS. omitting the seventh verse, and which even Mr. Porson allowed, form, when they occur, a possible antithesis to the words in the seventh verse, in *cælo, in heaven*; whence there is some probability that the seventh verse was in the copy of Facundus.

* It may, however, be questioned whether the words "in *terrâ*" were in the original MS. of Facundus. We know that they were interpolated in Bede.

But the attempt to fasten this gloss upon Cyprian through the medium of Facundus, is frustrated not only by the facts glanced at above, but also by the authority of Fulgentius, a learned father who flourished at the latter end of the fifth and the beginning of the sixth century; prior by fifty years to Facundus. He introduces the seventh verse as a quotation from St. John with special reference to the authority of St. Cyprian. His words are, "The blessed Apostle John testifies, saying, There are three that bear record in heaven, the Father, the Word, and the Spirit, and the three are one." Which also the most blessed martyr Cyprian confesses in his epistle on the unity of the Church. And that he may prove that there is one Church of the one God, he adduces at the same time these testimonies from the Scriptures. The Lord says, "I and the Father are one—and again it is written concerning the Father, the Son, and the Holy Ghost, *And the three are one.*"

Upon this passage Mr. Porson says, that Fulgentius fairly confesses he became acquainted with the verse solely by the means of Cyprian; an assertion which Bishop Burgess terms perverse, and which even the learned advocate of Porson, Crito Cantabrigiensis, attempts not to vindicate.

It may be left to the plain sense of any intelligent reader to determine, with the above quotations before him, whether Fulgentius does not quote the disputed verse as St. John's, and subsequently refer

to its latter clause as having been quoted from the Scriptures by Cyprian. The words of Fulgentius are thus understood by Griesbach, who in consequence candidly states, that Fulgentius evidently had the seventh verse in his own copy of St. John's epistle, and also concluded that Cyprian had it in his.

But if Cyprian quoted the verse, it must have existed long prior to him, for even had he been dishonest he would scarcely have ventured to adduce in so unhesitating a manner a novel interpolation ; but his character was pre-eminently entitled to respect and reverence, and therefore Mill argues that it existed in the MSS. of the African Church before Cyprian and Tertullian, and that it had thence passed into the Latin copies of other nations.

Upon the whole, Bishop Burgess concludes, that Cyprian did not interpret the eighth verse mystically or allegorically of the Trinity, because there is not the slightest trace of such an intention in the context of the passage in question in his writings ; because Augustin, who first suggested this interpretation, makes no appeal to Cyprian in support of it ; because nothing of the kind was ever imputed to him by any ancient writer before Facundus, and because the authority of Fulgentius tends to establish the very reverse of this supposition.

At the Council of Carthage, A. D. 484, an express appeal was made to the seventh verse, by more than 400 Bishops of the Western Church, in their pro-

fession of faith, and no exception was made to its authenticity by the Arian Bishops, who were present at the Council. This fact, testified by Victor Vitensis, is of great importance. It not only tends to prove the existence of the verse at that time, but its recognition by all parties in the African Church. It strengthens the grounds of belief that Cyprian quoted the seventh verse, as also that Facundus has misrepresented and Fulgentius rightly stated Cyprian's meaning. It forms, in short, the crowning point of the testimony of the African Church in favour of the authenticity of the verse.

The author of the Prologue to the Canonical Epistles, ascribed by Erasmus, Le Clerc, &c. to Jerome (but without any sufficient evidence), had the verse in his copy, for he expressly refers to its existence in the Greek originals, and finds fault with the omission of it in many of the Latin MSS.

Mr. Porson and Bishop Marsh have availed themselves of the authority of the Prologue to prove that the verse was wanting as thus stated in many of the Latin MSS.; but they ought to have added, that in whatever degree it is conclusive as to this fact, it is no less so as to its presence in various Greek MSS. when the Prologue was written. Its probable date is the sixth or seventh century.

OBJECTION III.

Mr. Porson has asserted that if the text of the heavenly witnesses had been known from the be-

ginning of Christianity, the ancients would have inserted it in their Symbola or creeds.

REPLY III.

Direct quotations are unsuited to the epitomising quality of creeds ; but an ingenious argument in favour of the probable existence of the text in Greek originals of the fourth century, is derived by the Bishop from a passage in the second Symbolum Antiochenum, in the following clause, *ὡς εἶναι τὴν μὲν ὑπόστασιν Τρία, τὴν δὲ συμφωνίαν ἓν*, so that they are three in personality, but One in agreement. Now the only place in the New Testament, in which a unity of testimony is ascribed in direct terms to the three persons of the Trinity is 1 John, v. 7. This passage made such an impression upon the late Bishop Tomline, that he thus expresses himself in a letter to Bishop Burgess : “ The passage you quote from the Symbolum Antiochenum is certainly a very striking one, and adds materially to that species of evidence in favour of 1 John, v. 7. Your other quotations and observations have also considerable weight, and I willingly own that, upon the whole, you have shaken my former opinion.”

The inference in this case would, however, be far more forcible if *τρεις* instead of *τρια* had been the reading of the first clause.

The other quotations to which Bishop Tomline alludes are various sentences, gleaned from the Greek fathers by the industry of the Bishop, and

similar in their tenour to the above; of which the following are specimens: Τα δε τρια κυριος ὁ Θεος ἡμων. Και γαρ οἱ Τρεις Το 'Εν εἰσι.* Of this sentence ascribed to Origen, Fabricius says— Ad locum 1 Joh. v. 7. alludi ab Origine non est dubitandum.

Maximus applies the same words to the Trinity, and expressly quotes St. John as his authority: Προς δε τουτοις πασιν Ιωαννης φασκει, και οἱ τρεις Το 'Εν εἰσι. Gr. Nazianzen says 'Εν, τα τρια Θεοτητι, και το ἐν, τρια ταις ιδιοτησι, and again, και ταυτα τα τρια 'Εν.

The three are one in Godhead, and in their properties the three are unity, and these three are One. The last words are used also by Euthymius Zigabenus.†

In addition to the external evidence adduced by the Bishop in support of the authenticity of the text, he defended it also on various grounds of internal evidence.

* But the Three are the Lord our God, for the Three are One.

† It would not be difficult to add to the number of similar quotations, but their bearing upon the point at issue, viz. the authenticity of the text, it must in candour be allowed, is at best equivocal; for, supposing the text to be genuine, though a Creed might not, for the reason already given, have quoted it, yet the Greek fathers, it may fairly be argued, certainly would. Their total silence respecting it is therefore inexplicable on the supposition of its authenticity. But the existence of sentences like these, instead of being a cause for wonder, on the supposition that the verse is spurious, was a natural consequence of the general belief in the doctrine of the Trinity, which prevailed in the Christian Church from the beginning. At this time controversy had given rise to rigorous and scholastic definitions.

That the omission of the seventh verse renders the context of the passage false in grammar and mutilated in sense he strongly maintained ; a position in which he is, in some degree, supported by the opinion of Bishop Middleton, who, in his very learned and elaborate work on the Greek Definitive Article, thus expresses himself : —

“ If the seventh verse had not been spurious, nothing could have been plainer than that *TO εἰ* of verse 8., referred to *εἰ* of verse 7. As the case now stands, I do not perceive the force or meaning of the article ; and the same difficulty is briefly noticed by Wolfius.” He then goes into an elaborate exposition, on critical grounds, of the difficulty which he felt in reconciling the reading of the eighth verse with the rejection of the seventh. After fully allowing the great weight of the evidence against its authenticity, he closes thus : “ The objection, however, which has given rise to this discussion, I could not, consistently with my plan, suppress. On the whole, I am led to suspect, that though so much labour, and critical acuteness, have been bestowed on these celebrated verses, more is yet to be done before the mystery, in which they are involved, can be wholly developed.”

Another point of internal evidence, which the Bishop took great pains to establish and to illustrate, was an almost necessary connexion, as he conceived, of verse 7. with the context, and with the main scope of the Epistle ; as also an intimate correspond-

ence between the general aim of the Epistle (the verse being retained) and many important statements in the Gospel of St. John relative to the Divinity and Incarnation of Jesus Christ. This unity of design and illustration between the Gospel and Epistle, depended, he conceived, in a great degree upon the retention of the verse, and furnished an almost conclusive proof of its authenticity.*

It was chiefly upon grounds similar to these, that Bengelius, an able critic, and profound Divine, while he candidly admitted (with the single exception of the important testimony of the African Church) the full force of the external evidence against the verse, yet contended, unhesitatingly, for its authenticity. He concludes his vindication of it by declaring, that on studying the context of the passage the verse can be more certainly recognised, than the part of a leaf of a book long lost, every where sought for, at length somewhere found, and proving its claim to be restored to its former position by an exact agreement in all its exterior points with the part which was not lost. This alleged agreement he denominates the "adamantine coherence of the two verses."

Upon a general review of the Bishop's labours and researches upon this interesting and much-

* The fullest development of this argument is contained in the Bishop's "Second Letter to Mrs. Joanna Baillie," enumerated in the list at the commencement of this chapter. Lord Grenville, and Mr. J. J. Gurney of Norwich, who is distinguished as a Biblical critic, expressed themselves, after reading it, strongly disposed to regard the verse as genuine.

debated question, we think we shall not be deemed, by the majority even of our learned readers, as going too far in maintaining, that he has established the existence of some strong points of external evidence in its favour, and has added to their force by various important considerations, coming under the head of internal evidence.

By placing in a strong light the argument in its favour, furnished by many ancient MSS. of the Latin version.

By arraying authority against authority; that, for instance, of Selden, and Mill, and Bengelius, and Horsley, against that of Newton, and Michaelis, and Porson, and Marsh.

By showing how aptly, both in antithetical point and grammatical accuracy, the disputed verse fits into the place assigned to it; as also by arguing ingeniously in its favour, from the similarity of the train of thought, which it developes, in connexion with the context, to various important passages in the Gospel of St. John.

But above all — for it must be allowed that the above-mentioned particulars weigh but lightly against the main difficulty, viz. the absence of the verse from every Greek MS. of any authority, and the total silence of the Greek fathers respecting it — above all, we repeat, by the force and prominence which he has given to the remarkable and continuous testimony of the African Church in its favour.

This testimony, which had already been powerfully pressed home by Mr. Nolan, he has strengthened in a manner honourable to his researches as a scholar, and his acuteness as a critic. His able vindication of the passage in St. Cyprian, upon which this testimony mainly depends, from the comments and inferences of Mr. Porson, has been noticed in its proper place; and in the conclusion which he draws that it is a positive reference to the disputed verse, if not a citation of it, he is supported, be it remembered, not only by very eminent scholars of past days, but in recent times, by the authority of Griesbach.

The suffrage of the African Church in favour of the verse ought not to be undervalued, when it is considered how high a testimony Eusebius bears to its integrity and purity, and how remarkably it was protected (a short period only excepted) from the influence of those great convulsions which for many years agitated the Eastern and Western Churches, and endangered the integrity of the sacred Text.*

Thus regarded, the first link of the chain of evidence in its favour, furnished by this Church, is coeval with the second century; thence it descends through Cyprian, Fulgentius, Victor Vitensis,

* To the Rev. Mr. Nolan's "Inquiry into the Integrity of the Greek Vulgate" I am indebted for this remark. His work, which is equally learned and ingenious, develops by many interesting facts and arguments the importance of the evidence furnished by the African Church in support of the verse.

Marcus Celedensis, Phœbadius, Eucherius, Cassiodorus, to the celebrated Council of Carthage, in the reign of Hunneric, the Vandal, at which 400 Bishops were present, when it was solemnly adduced by them in their Confession of Faith, and its authenticity unquestioned by the Arians present.

There is, however, it must candidly be avowed, an important link wanting in this chain of evidence ; and that is, the high authority of St. Augustin. That he should have resorted to the eighth verse, for an argument in support of the doctrine of the Trinity, which he does in his mystical gloss upon it already cited, if the seventh verse had been in his copy of the Epistle, is highly improbable.

From what has been stated, our readers will, we trust, be able to form a correct opinion for themselves of the principal points of the evidence connected with a controversy which has employed the learning and industry of the greatest scholars and critics of modern times.

CHAP. XXXIV.

THE REV. L. CLARKE'S TESTIMONY TO THE EPISCOPAL
VIRTUES OF BISHOP BURGESS.

WE have now brought our memoir to a period at which our readers will naturally expect us to give some account of the mode in which the Bishop discharged his various duties in the Diocese of Salisbury. Our description of him, as Bishop of St. David's, was in many particulars derived from personal observation, and local knowledge. We cannot lay claim to the same advantage in respect to his new sphere of labour, excepting in a very inferior degree ; but we are happy to have it in our power to introduce the following description of his Episcopal virtues, from the pen of the Rev. Liscombe Clarke, a clergyman universally respected and esteemed, and who, from having ably discharged the important functions of Archdeacon of Sarum and Bishop's Chaplain from the year 1827 until 1836, when ill health led him to resign the first-named office, had the closest opportunities of studying, to the life, the character and habits of his venerable Diocesan.

TO J. S. HARFORD, ESQ.

MY DEAR SIR,

YOU have desired me to furnish you with a short account of the leading principles upon which our late revered friend Bishop Burgess acted in the Diocese of Salisbury, and of the practical results of his plans. I fear that the task which you have called upon me to perform will not be so executed as to prove worthy of your acceptance. Yet as I certainly had, during my intimacy and official connexion with that eminent Prelate for the larger portion of the time during which he held this See, many opportunities of forming a judgment of his character as a Christian Bishop, I am induced to comply with your request from a desire to offer, however unworthily, my humble tribute of respect and veneration for the public principles and conduct of one for whom I entertained also an unfeigned personal attachment.

It is well known that Bishop Burgess was not translated to the See of Salisbury from that of St. David's till he had reached an advanced period of life, at which the responsibilities attaching to the discharge of the Episcopal functions in a new sphere of action must have been felt by him to be in no ordinary degree arduous. Much allowance must therefore be made, and in fact was made by every considerate person, for some failings and deficiencies; for a letter occasionally unanswered, or an official

paper mislaid, for some well-devised plan for the good of the Diocese imperfectly carried out, some salutary regulation only casually enforced. It may however be fearlessly asserted, that the great leading principle which actuated him in all his views in his public capacity was a sincere desire to do his duty faithfully and conscientiously, for the promotion of true religion and the honour of God; to the encouragement of the active and zealous among the labourers in his Lord's vineyard, and to the increase of spirituality in that Church which he so much loved, and for the scriptural doctrines of which he contended so earnestly, but at the same time so meekly and charitably. The practical results of his high and holy aims, and the light emanating from his pure and bright example, were visible in the increased efficiency and more spiritualised affections and sentiments of many of the clergy over whom he presided.

Of the laity too, all who conversed with or had occasion to consult him held him in the highest estimation for the guileless simplicity of his character, the stores of his learning, and the readiness with which he brought these to bear in social intercourse; for his unaffected humility, the peculiarly mild and benevolent tone of his sentiments in judging of the motives and conduct of others, the religious turn which he gave to many topics otherwise devoid of much interest, and the united ease and dignity of his demeanour. Many of them did

[not fail to express themselves gratified and honoured by his notice, and acknowledged that they seldom departed from his presence without having made some acquisition of human knowledge, some personal advance in Christian experience. For they had found in him that which realised their ideas of a Bishop whose "affections were set on things above, not on things on the earth ;" who, at the same time that he was uninfluenced by mere worldly considerations, yet took a deep interest in promoting the welfare both temporal and spiritual of his fellow-creatures.

Such, my dear Sir, is (I firmly believe) a faithful sketch of the general character of that pious and good man. But you will probably expect that I should enter a little more into detail as to the manner in which he performed the duties of his high and responsible office. And I am myself the more disposed to do so, because I think that his character has not always been in this respect sufficiently understood or appreciated ; in fact, there have been some who did not scruple to charge him with a neglect of the business of the Diocese. How this originated I have never been able very satisfactorily to discover. That it was the effect of prejudice in some quarter or other I believe ; for I can truly say, that so long as I had the privilege and happiness of knowing the Bishop, he was intent upon discharging his duties with scrupulous attention and diligence.

Considering the late period of life at which he succeeded to the See of Salisbury, he obtained a remarkably accurate knowledge of the topography of the Diocese, and of the circumstances of the several parishes comprised in the two counties of which it then consisted. Indeed, his acquaintance with these would have surprised me a good deal, if it were not in my power to mention a minute, but not uninteresting proof of the pains which he took to acquire them.

I found him one day engaged in tracing with his own hand, notwithstanding the infirmity of his sight, on a large map of Wiltshire, a number of circles, of which the old-established stations for confirmation were the centres, in order that for the future no person might have to travel more than seven miles from his home to be confirmed: and this (be it remembered) at a period when it had been customary for Confirmations to be held at only the principal market towns, and not unfrequently on the same days as the Visitation of the Clergy. I have also in my possession a Diocesan Atlas, if I may so call it, which he had caused to be prepared at a considerable expense by a surveyor, containing separate maps of all the Deaneries of the Diocese, with the names and relative position of the several parishes in each Deanery accurately delineated.

It was truly recorded of him, soon after his decease, that he had "devoted an exemplary attention to the affairs of the Diocese with the conscientious

zeal of a man whose heart goes with him in the performance of the duties of his office ; that his habits of business were active ; and that he afforded facility of access at all times to those who had occasion to communicate with him." His fondness for professional study and literary retirement did, indeed, (as was also said,) induce a life of comparative seclusion ; and hence, perhaps, many persons less acquainted with his general habits were inconsiderate, not to add uncharitable enough, to place to the account of indolence or negligence the gradually increasing infirmities of almost octogenarian age. Yet, as was truly testified in the record before alluded to, " he never lost sight, even for a moment, of the claims which the Church had upon him ; and his loss was deplored not more as a local bereavement, than as a great public deprivation of learning and talents devoted to its service."

Throughout the twelve years during which he presided over this Diocese he contributed liberally towards the improvement and increase of places of religious worship, and towards the erection and establishment of schools : he assisted in procuring, and in some instances provided out of his own pocket, for the augmentation of poorly-endowed benefices ; he made himself acquainted with the names and characters of his Clergy ; and omitted no opportunity which was regularly brought before him, and in which he could safely and legally interfere, for correcting any neglect or irregularity in the ministra-

tion of the public offices of the Church, or enforcing a more adequate performance of parochial duties. Curates coming out of other dioceses were examined as to their general competency and the soundness of their religious opinions, besides being required to produce the ordinary testimonials of previous good conduct, before he would license them. And in order to obviate as far as he could, without undue rigour, the anomaly which certainly appears to exist in our Church, of intrusting a deacon who is not authorised to perform some essential functions, and to whom the Church assigns only a secondary and subordinate office, with the sole care of a parish, he would not accept titles for orders from deacons upon curacies of which the population exceeded four hundred, except in cases where the incumbent, or a curate in priest's orders was resident: he required also that they should be deacons a full year before they applied to be ordained priests, and that they should remain in the same curacies to which they were ordained at first, for two years at the least.

Among the Queries which he addressed to the Clergy, and to which he requested to be furnished with answers, previously to his triennial visitations, were the following: —

How often is Divine Service performed in your Church on Sundays, and at what hours? Do you preach twice every Sunday? Is Divine Service performed at your Church on Wednesdays and

Fridays, and is the Litany then read? Have you always Divine Service on Ash Wednesday? Do you usually preach on that day? Is the Church Service daily and duly attended throughout Passion Week? and do you always preach on Good Fridays?

Is there a Sunday School in your parish? Where is it held, and do you personally superintend it? Is there a Day School, or Free School, in the parish for the poor? Is it in union with the National Society? Is there any Grammar School? Is there any Infant or Adult School? Are pains taken in the Parochial School to prepare the children for Confirmation, and are they taught to join at all times in the Service of the Church? If you are engaged in the conduct or superintendence, as trustee, of a Grammar or Classical School, do you take care that religious instruction in the evidences, doctrines, and duties of Christianity is duly attended to?

Is there any annual village feast or wake? Is it attended with any disorderly consequences? Do the churchwardens take care to prevent the profanation of the Sabbath? Do you observe any increase or decrease of crime among the younger part of your parishioners? If an increase, to what do you attribute it?

Surely the desire to obtain information from time to time on such particulars speaks for itself, and argues no deficiency of interest in the religious state of the diocese. And I must again notice, that at the

period in question several of those particulars had not excited the general attention which they have since attracted. Infant Schools were then but few in number, and a Diocesan Board of Instruction was not even contemplated.

It is unnecessary for me to do more than simply to advert to the Church Union Society for the assistance of infirm and distressed clergymen, and the numerous unseen channels through which he ministered privately to the wants of many others of his poorer brethren, whose cases were almost daily coming to his knowledge, and were no sooner known than relieved. But in connection with that Society, which was mainly conducted through the instrumentality of the rural deans, I cannot deny myself the gratification of quoting the high testimony borne to the episcopal usefulness of my late revered patron by one who also knew him well, the Rev. Wm. Dansey, Rector of Donhead St. Andrew, and Rural Dean of Chalke, in this county and diocese. That very able and zealous clergyman, in the Appendix to his valuable and interesting work on the Name, Origin, &c., of Rural Deans, makes the following honourable and impartial mention of the late Bishop : —

“ Such is the present constitution of the office under the venerable Bishop Burgess, who has rendered it more effective during his occupation of the See of Sarum, by enjoining on his rural deans annual or more frequent inspection of churches and

chapels, with their ornaments and furniture, churchyards, manses, &c. ; by circulating periodically visitation articles of inquiry, to be formally filled up by them, and deposited in the archives of the See ; by distributing mandates and prosecuting *inquisitions* where necessary, by the instrumentality of deans rural ; and, lastly, by holding a yearly conference of all the deans of the three archdeaconries of the diocese at the palace ; reviving therein the image of those older conventions at which the deans rural, as the proper delegates and standing representatives of the parochial clergy, were heretofore wont to deliver their *acta Visitationis* to their diocesan, and to report and consult with him on the spiritual condition of their respective decanates."

Of the Church Union Society just now alluded to, which owes its origin entirely to him, and constitutes so striking an instance of his munificence, the diocese is at this time enjoying, and will continue, I trust, to enjoy, the permanent benefits. Upon the beneficial effects of his system in the discharge of the two most important branches of the episcopal functions—I mean the Confirmation of the young, and the Ordination of candidates for the pastoral office—I shall take leave to dwell a little more in detail.

As to the general importance of a decent and profitable administration of the scriptural and apostolic rite of Confirmation, there cannot be any diversity

of opinion among those who duly consider its meaning, and the effects which may be expected to follow it. For baptism being a solemn covenant between God and man, into which it concerns all to enter through Jesus Christ, and infants being by our Church allowed to be baptized at an age too tender to admit of their performing at baptism what is required on their parts, which is therefore performed by proxies, it clearly becomes necessary that all should take some subsequent suitable opportunity of openly confessing Christ in the face of the Church, and of ratifying and expressing their own individual consent to their baptismal covenant. This is best done at the time of Confirmation, which is an ordinance admirably calculated to stamp a mark upon the minds of the rising generation at a very critical age. It will therefore, according to the manner in which it is administered and received, be the seal of piety or irreligion to thousands.

But it is sufficiently notorious that some years ago the mode of conducting Confirmations in many dioceses was unhappily such as to afford matter of grief to every sincere friend of religion and of the Church ; and it must be acknowledged that a better system did not prevail in the diocese of Salisbury than in others. It too often happened in every diocese that one of the most affecting offices of the Church was deprived, not only of the solemnity of an act of Divine worship, but also even of common decency and propriety. We cannot be thankful

enough that the scenes of confusion which frequently prevailed on such occasions are now of comparatively rare occurrence, and that the administration of this holy rite is conducted with more method and on better principles.

Our late revered Diocesan effected a considerable improvement in this respect. He increased the number of places for holding Confirmations, and confirmed at some of them every year. He always appointed separate days for the visitation of the clergy and for confirming. The circular letters in which he desired every parochial minister to announce to their respective flocks his intention of confirming, and the form of address which he himself drew up and transmitted to them for that purpose, gave earnest expression to the great anxiety which he felt that the solemn ordinance might be properly conducted. He "entreated them to instruct their parishioners, both publicly and privately, in the nature and benefits of Confirmation;" and, still more earnestly, to "appoint a day for the celebration of the Holy Communion, soon after the Confirmation, and to invite especially all who had been recently confirmed to partake of that most sacred ordinance." He directed "them also to remind parents of their natural duty, and sponsors of their spiritual engagements to see, as far as in them lay, that the young persons committed to their charge were made duly sensible of their obligations in these respects." These instructions were further

accompanied with a very useful series of questions for elderly persons, and others, who could not read or retain in their memory the whole of the Church Catechism, so framed that while they comprised a brief summary of the Catechism, they required only the simple answers of "Yes," or "No."

At the time of Confirmation the arrangements in which his system differed somewhat from the mode more usually adopted were simple, and their effect was impressive and edifying. Admission into the church was allowed only to the catechumens, their ministers, and their parents or guardians. All of these were, if possible, admitted some half hour previously to the commencement of the service: thus constituting one uniform congregation, they were seated and silent, each in his proper place, (the males on one side of the church, the females on the other,) and had time to collect their thoughts, and offer up without distraction a prayer for the blessing of God on the ordinance in which they were about to participate, before the entrance of the Bishop, who, on proceeding to the chancel, found there a moderate number of young people, seldom exceeding seventy or eighty, in readiness for him. The ceremony, which consisted only of the Confirmation Service, commenced by the officiating minister reading the introductory preface. The Bishop then delivered to the division of catechumens about to be confirmed, who were kneeling before him, a few words of exhortation, in which he

called their attention to the responses which they would have to make ; but more especially he enjoined them to answer distinctly and individually, with an audible voice, that most important and heart-searching question, "Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers then undertook for you?" He then confirmed them, repeating the Prayer of Confirmation after imposition of hands on four or six only, never more, at a time ; pronounced over them the blessing ; and dismissed them with a short charge, referring principally to the 17th chapter of St. John's Gospel, and very touching from its simplicity ; in which he again pressed upon them a continual remembrance of that day's solemnity, the regulation of their future lives according to the tenor of their vows, and a Christian steadfastness in the doctrines in which they had been instructed. This division was then allowed to retire altogether from the church, and another division was brought up from their seats, and confirmed, and dismissed in like manner ; and so throughout the whole number of catechumens ; the Blessing and the Charge being repeated to each division, till all were confirmed. The Bishop and clergy then left the church.

The good effects of this simple arrangement were obvious: there was but little noise and no unnecessary detention in the church; and in very many cases a manifest impression of the propriety and benefits of Confirmation, and of respect for the venerable Bishop himself, and, as I trust, for episcopal authority in general, was left upon the mind. And within my own knowledge more than one instance occurred of parents expressing, with tears of gratitude in their eyes, their sense of the improvement which they had just witnessed in the mode of conducting this important rite.

You will, perhaps, wonder how the Bishop could have borne, at his age, the fatigue of thus going through the service, together with his charge, so frequently in the course of one morning, when, perhaps, 700 or 800 persons were confirmed. Indeed, I often myself expressed to him my fears lest the fatigue should be too much for him. But the purport of his answer was always the same. "Be assured," he would say, "that the lively interest which I take in a rite every way so affecting, and of such vast importance to the spiritual welfare of so many of Christ's 'little ones,' precludes any feeling of personal inconvenience. God grant that the ceremony (however imperfectly I may have performed it) may be blessed to them, and that there may have been vouchsafed to them, through me, a portion of that heavenly grace which shall enable them 'to continue his for ever.'" This was his

constant language on such occasions ; and I have since reflected, with a melancholy satisfaction, on the gracious dispensation of Providence, which ordained that he should receive the first awful summons to prepare for his own departure out of this world, and should have even entered upon the first stage (if I may so speak) of his passage through the gate of death to Christ's everlasting kingdom, while engaged in administering the sacred rite, in which he always took so lively an interest, and which he administered, as we have just seen, so effectually for edification. You are well aware, that while in the act of confirming in the parish church of Warminster, in the year 1835, he was seized with an attack of paralysis ; which, though slight and partial, evidently affected his speech and bodily strength at the time ; and it may be doubted whether he ever afterwards entirely recovered from its effects.

But if such was the unceasing anxiety of this excellent bishop to give a solemn and abiding effect to the sacred rite of Confirmation, it will easily be believed that it was still more his earnest aim to admit into the ministry, if possible, only such persons as were duly qualified for it by their previous studies and attainments, and, above all, by the purity of their principles and the integrity of their moral habits. It might be truly said of him that he acted up to the apostolical direction of " laying hands suddenly on no man." His earnest prayer to God was, that he might be enabled " faithfully and wisely

to make choice of fit persons to serve in the sacred ministry of the Church." How often have I heard him declare that the Ordination Weeks were to him the most anxious and disquieting weeks of his life.* In fact, so great was his caution, and so firm was he in carrying out the principles which "guided and governed his mind," in this respect, that till his character was better understood, and the real kindness and benevolence of his heart more generally appreciated, he was thought by many to be unduly strict and particular.

One or two points in his system with reference to the preparation, which he required in those who applied to him for Ordination, deserve a more especial notice.

He instituted a preliminary examination for the candidates for Deacons' Orders, to take place at Salisbury about three months previously to the Ordination Week. At this they were to appear personally and to bring with them a written syllabus or abridgement of certain prescribed books, such as Pearson on the Creed, Butler's Analogy, Burnet's History of the Reformation, and Pastoral Care; and they were required to give proof of their qualification for the performance of the public offices of the Church by reading aloud the Morning Service, in the Chapel, before the Bishop or his Chaplain, and

* Bishop Burnet's feeling, with respect to Ordinations, was precisely similar.

a small congregation, consisting generally of the Dean and one or two of the Canons and Prebendaries of the Cathedral ; and a sufficient competency in this very important part of clerical duty was an indispensable requisite for the candidate being permitted to proceed in his examination, which subsequently embraced a thorough acquaintance with the Bible, Ecclesiastical History, the Evidences of Christianity, and the Thirty-nine Articles of Religion with their Scripture Proofs ; some proficiency in Hebrew was also required.

But I would more particularly mention that the examinations were not confined to a literary and critical knowledge of the Bible and the other subjects referred to. The Bishop's anxiety extended to a still more important point ; and the following, which were among the questions usually required to be answered by the candidates, were calculated to test their moral and religious training and habits of previous self-examination : —“ Have you, during the last seven years, been engaged in any secular profession ? What books have you read on the qualifications necessary for Holy Orders ? What books have you read to enable you to judge of the fitness of your own talents and disposition for the Ministry of the Church, and to instruct you in the knowledge of yourself ? What is the difference between the literary and spiritual preparation for Holy Orders ? What are the characteristics of personal religion ?

“What is the end and design of the Christian Ministry? By what names are the ministers of Christ distinguished in the Scriptures? Why are they styled Christ’s Ambassadors? Why are they styled Stewards of the Mysteries of God? What are the duty and office of Christ’s Ministers? What especial motive have they to do this faithfully? When are men regularly called to the Ministry? What is the *outward* Call to the Ministry? What is the *inward* Call? Is the *inward* Call sufficient without the *outward*? Will the *outward* Call succeed without the *inward*?”

The Bishop himself compiled a small tract on the importance and difficulty of the Pastoral Office, and the danger of rashly undertaking it, which was put into the hands of the candidates, on their first appearance at Salisbury, and was afterwards read aloud and commented on. It contained, among other things, some of the most awakening and heart-stirring passages of Bishop Bull’s well-known Sermon on the Pastoral Office, and a striking passage or two from Dr. Glasse’s translation of Erasmus’s Ecclesiastes on “the duty of parents and preceptors to prepare such as are destined for the ministry, even from their tender years, for the reception of Divine grace, and to instruct them chiefly in those things which may best fit them for their great work.”

Among the subjects for the written exercises which were required of the candidates were the following : —

“No one can come unto me, except the Father, which hath sent me, draw him.” John, vi. 44.

“Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Matt. xviii. 3.

“Holiness, without which no man can see the Lord.” Hebrews, xii. 14.

“Know ye not that the friendship of the world is enmity with God?” James, iv. 4.

On the Ordination Service.

On the disposition of mind necessary for the due observance of the Ordination Service, and on the personal responsibilities consequent on it.

A Summary of the Epistles to Timothy and Titus.

A written translation of the Latin pages of the tract (above referred to) “De Dignitate Sacerdotii Christiani.”

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.” Luke, xi. 13.

I have it in my power to add some particulars of the mode of treating this last subject which he proposed for the adoption of the candidates; viz. scriptural proofs of the distinct Personality and Divinity of the Holy Spirit; an enumeration of the gifts of the Holy Spirit, and fruits of the Spirit; proofs from Scripture of the presence, communion, and fellowship of the Holy Spirit in the minds of

believers in Christ ; a statement of the duty and necessity of prayer for the presence and aid of the Holy Spirit incumbent on all men, but *especially on the ministers of religion*, and the assurance that such presence and aid will be granted, if prayed for in faith.

But I need not multiply evidences of the impressive character which he was anxious should be given to these examinations ; those which I have already adduced are, I trust, sufficient for the purpose. And I think it will be granted that it was next to impossible, but that in the minds of the majority of persons ordained by him, after such strict and searching preparatory requirements, the seeds at least must have been implanted of such principles of duty and responsibility as tend to alienate the heart from mere worldly engagements, and from pursuits calculated to discredit our function and lessen our usefulness. That in all on whom he "laid his hands" these dispositions reached the height to be desired may not be true ; but I do not scruple to assert, of my own knowledge, that very many among the younger clergy did at the time of their ordination apparently form corresponding resolutions, and have since given satisfactory proofs of their striving to pursue and improve them. In the same proportion were the efficiency and influence of the parochial clergy increased, the spiritual interests of the diocese promoted, and the character of our apostolical Church exalted.

On the whole, we may, I think, safely conclude that, as among the Prelates of modern times none was more distinguished for personal piety and learning than Bishop Burgess, so the services also, which he practically rendered to the Diocese of Salisbury were beneficial and permanent.

We who had so many opportunities of studying his character and appreciating his many virtues, may, I trust, be permitted, without the charge of presumption, to apply to him, in testimony of our admiration and gratitude for his unceasing exertions in the cause of true Religion, the language of St. Paul ; and as we know that, like that great Apostle, towards the end of his labours he waited patiently and “in the full assurance of hope” for his passage to eternity, we may venture to affirm that he “fought a good fight,” that “his course” upon earth was “finished” with joy, that he “kept the faith ;” that the work given him by his divine Master to do was effectually done ; and that there is “laid up for him a Crown of Righteousness, which the Lord, the righteous Judge, shall give him at that day.”

Believe me, my dear Sir,

With every sentiment of respect and esteem,

Your faithful Servant,

LISCOMBE CLARKE.

CHAP. XXXV.

VARIOUS CORRESPONDENCE.

THE Bishop's correspondents to the close of his life were numerous, including many eminent men in the two Universities, and some of the most gifted of his literary contemporaries. The topics chiefly touched upon in their letters were connected with the criticism of the Greek Testament, or with collations of MSS., or with one or other of the Bishop's learned publications; so that, among the large mass which have passed under the writer's examination, there are not many suited to the taste of general readers. The Bishop's own letters, of which but few are in his possession, were in general brief and confined to the immediate point of business; they were seldom discursive, and he rarely gave the rein to fancy in them, or full expression to the noble sentiments of his kind and generous heart. No one was ever more distant from professions of any kind. Among his more intimate friends, and frequent correspondents, were the late Archdeacon Churton and George Marriott, Esq. The letters of the former bespeak the scholar, and breathe the cordial, affectionate regard of early and intimate friendship;

those of the latter are fraught with pleasant literary intelligence, with elevated Christian sentiment, and with high respect for the Bishop's character and office.

The late Rev. Lewis Way was another friend, with whom the Bishop corresponded for many years. One of the links between them was a mutual interest in the objects and proceedings of the Jews' Society, the existence and present flourishing condition of which may be traced back to the munificence and zeal with which Mr. Way supported its funds, and laboured in its cause, when pecuniary and other embarrassments threatened its extinction. At this critical period, Bishops Burgess and Ryder were persuaded by him to become its joint patrons. The respect felt by both of these excellent men for Mr. Way's eminent Christian virtues, ripened into cordial friendship and regard, under the influence of his amiable and brilliant social qualities.

The present Chapter will be principally composed of a select few of such of the letters referred to, as will tend to illustrate the general object aimed at in these pages.

TO THE REV. CHARLES DAUBENY.

August 15. 1825.

DEAR SIR,

THE Thirty-ninth Canon of our Church directs that "No Bishop shall institute any to a Benefice, who hath been ordained by any other Bishop—ex-

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cept he shall appear, *upon due examination*, to be worthy of his Ministry." I wish to fulfil the intention of this Canon ; and for this purpose, though I cannot at once exact the various proofs of competency, which I may require, yet there is one, upon which I must be fully satisfied, before I take any decisive step towards disposing of the Vicarage of Warminster: I intend that the person, who shall succeed to it, shall first read prayers and preach in the Church, that I may know whether he has sufficient ability in reading prayers and in preaching for such a congregation as that of Warminster. The judges of his competency in these particulars might, perhaps, be the Rural Deans of the district, and any two Clergymen, selected for the occasion.

Incompetency of voice and of elocution is such an evil in our Church, wherever it exists, that I am anxious to provide against it in every way I can.

I wish, therefore, to profit by your advice and experience, and shall be glad to have your opinion on the subject of this letter. I have already appointed a commission for the examination of candidates for orders as to the competency before mentioned, previously to their coming to me for examination in Divinity.

I am, dear Sir,

Yours very sincerely,

T. SARUM.

TO THE LORD BISHOP OF SALISBURY.

N. Bradley, August 22. 1825.

MY LORD,

I HAVE the honour to coincide perfectly in opinion with your Lordship on the subject of your last letter. The evil complained of, and which your Lordship has in view to correct, has always appeared to me a very serious one ; as nothing tends so much to diminish the effect of our excellent service as the careless or incorrect manner of delivering it : a circumstance which never fails to leave an unfavourable impression on common minds. The fact is, every person supposes he can read, and is therefore above learning ; and the consequence is, that so few of our Clergy read well. There has always appeared to me to be some defect in our University system on this head. In whatever degree your Lordship may correct this evil so generally complained of, the Church of England must be your debtor ; whilst the satisfaction arising from such a circumstance cannot fail to be your Lordship's just reward.

I would only take leave to hint, that as Rural Deans were not originally appointed with a view to the office, with which your Lordship proposes to invest them, it may be a subject for consideration, how far, as individuals, they may be competent to discharge it. In venturing to suggest this, I trust the "Cobbler will not be thought to have gone be-

yond his Last." — I have the honour to remain,
with due respect,

Your Lordship's
Faithful and obedient Servant,
CHARLES DAUBENY.

TO THE SAME.

Middleton, October 25. 1825.

MY DEAR LORD,

I AM certainly no Solomon, nor you, I ween, a native of Sheba, though you have now and then puzzled me with hard questions, but never, I think, more than to-day. I have neither the hymn of Cleanthes, nor the golden verses of Pythagoras; — the latter are to be found, I think, in the *Poetæ minores*. In the absence therefore of printed authority, I was obliged to proceed as I could, to guess now and then at the text, and so, right or wrong, to correct the letter-press. I am truly sorry to hear that your sight is worse than it used to be. It is a comfort, however, that the eyes are less pained by writing than by reading, and that there is one near at hand who sees well for you and for herself.

I am ever, my dear Lord,
Your most obliged Friend and faithful Servant,
R. CHURTON.

TO THE SAME.

Middleton, July 5. 1826.

MY DEAR LORD,

MUCH did I rejoice to see you in St. Mary's at the Infirmary Sermon, — and the more, as I supposed you would be at the Commemoration in the Theatre the next day. I inquired for you at the King's Arms, and found you had been gone about ten minutes. The day after I had the pleasure of meeting your Lordship at Mr. Marriott's, I saw Bishop Jebb at Mr. Norris's at Hackney. He brought me back to town in his chariot, and I had much interesting conversation with him and his excellent chaplain, Mr. Forster. They are extremely anxious and pressing for the publication of more Sermons of the ever dear Dr. Townson, having almost by heart those already in print, particularly that on the Rechabites. I have had a most kind letter from my said good Lord of Limerick, and am to hear from him again. He could not, as he once hoped, meet me at the Oxford Commemoration, but went to the Commencement at Cambridge.

We are to set off for Aberystwyth this day fortnight.

I am ever, my dear Lord, &c.,

R. CHURTON.

TO THE SAME.

Bronwydd, August 8. 1826.

MY DEAR LORD,

MY feelings have been gratified very frequently by the strong regret which your Lordship's departure from this Diocese has excited.

Mrs. Lloyd desires me to say how much gratified all here will be, if, on any occasion of visiting Lampeter, you can come to Bronwydd. At family prayers, she called for Luther's hymn, *because the Bishop had said he should wish to hear it on his death-bed*. T—— afterwards told us that the effect of it at the musical festival, in the Cathedral at York, last year, was tremendous.

Penpoint. Wednesday. — I resume my pen with unmixed pleasure. We have seen the College, and neither Tyler, George, nor myself, could wish any thing otherwise than we found it, or for any thing besides what we found. I remembered your Lordship's injunction to view it from the churchyard at Lampeter. On the road to Abergwilly also, by Highmead, as well as on that to Llandovery, the view is inimitably interesting. All the situations which I ever heard of for the College are far inferior to Lampeter. We united in wishing that the keep of the old castle may not be destroyed.

Lord Kenyon writes to me as follows :—I am very glad the Bishop is so well pleased with the appearance of his College, and trust that, by the goodness of

God, he will be spared many years to witness and to contribute to its prosperity. It is one of the most blessed works of Christian piety and of devotion to its Diocese from a Bishop, that centuries have furnished ; and as a Welshman, I am most anxious that my countrymen should duly estimate their obligations to its founder.

Adieu, my dear Lord.

I am ever devotedly yours,

G. W. MARRIOTT.

The Bishop was much pleased with the following passage in a letter addressed to myself by an invaluable friend, for whom he also entertained feelings of high esteem and affectionate regard, Sir Thomas Acland, describing his impressions on a first view of the College.

“ I have visited St. David’s College, and I have come away exceedingly gratified with my visit, and not a little pleased that I have had a share, however small, in the production of so honourable a work. The design, the arrangement, the surprising economy of the execution, are extremely creditable to our friend Cockerell, and for his sake, as well as for the good Bishop of Salisbury’s and yours, I sincerely rejoice in this success. It is now brought to a point that must ensure all that you can wish.”

TO THE LORD BISHOP OF SALISBURY.

King's College, Cambridge, June 16.

MY LORD,

I BEG leave to return your Lordship my most grateful acknowledgments for your kind present. If the doctrine of a Holy Trinity of Persons in the Godhead be true, I should expect it to pervade the whole Scriptures, just as the fundamental doctrine of the fall and recovery pervades them. I should expect it to be taken for granted and incidentally expressed in a multitude of passages where there was no occasion for a direct mention of it : “ Let us make Man in *our* image ;” “ The Man is become as one of *us* ;” “ Go to, let *us* go down and confound their language.” So again (in the Prophets), “ The Spirit of the Lord shall rest upon him ;” “ The Spirit of the Lord God is upon me ;” &c. (Isaiah xi. 2. and lxi. 1.), and a multitude of other passages of the same kind, are perfectly clear upon the presumption of the doctrine of the Trinity ; but are altogether inexplicable without it : and the existence of such passages in the Volume of Inspiration is precisely what I should expect ; they say to me, This is a doctrine which is to be received without gainsaying ; since it is not only asserted where the occasion calls for it, but is assumed where you would not readily expect it to occur. The difference which I make between the direct and indirect passages is, that I would establish the doctrine on those pas-

sages alone which are sufficient to support it ; but I would illustrate it without hesitation from those, which, without expressly asserting the doctrine, appear to take it for granted.

I fear I convey my mind but clumsily ; but I will make the matter clear by an easy illustration:—

The Divinity of Christ pervades the Scriptures in the way that I have mentioned. I find, accordingly, St. Paul saying, “ He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? ” On reading this I say, The Divinity of Christ is not mentioned here ; but it is taken for granted : and on any other hypothesis the observation has neither force nor sense. Suppose the Lord Jesus to be only a creature, how can I, from the bestowment of him to suffer for me, infer, that God will bestow on me all the blessedness and glory of Heaven ? If a man take pity on me when perishing with hunger, and give me a loaf or a lamb to supply my necessities, can I infer from thence that he will bestow on me a large inheritance ? is the inference so clear that no one in his senses can doubt the truth of it ? Yet this illustration falls infinitely short of the point to be illustrated. For if God will give me all things, I must number amongst them the everlasting enjoyment of Himself as my portion and inheritance ; and then, upon any supposition but that of the Divinity of Christ, my argument must be, if God gave me a Creature, how shall he not give me the Creator ? If

he delivered up a Creature to suffer for me for a time, how shall he not deliver me from suffering to all Eternity?

Your Lordship will now see my meaning: I say that such passages as these, where the Divinity of Christ is not expressly mentioned, but only taken for granted, convey to my mind as strong a conviction of the truth of his Godhead as the more direct passages: and though I should not select such a passage to found the doctrine upon it, I should readily take it to elucidate and confirm what I had previously proved.

I am, my Lord,
Your Lordship's most indebted Servant,
C. SIMEON.

TO THE SAME.

Queen Square, Dec. 6.

MY DEAR LORD,

I PRESUME that you must before this time have reached Salisbury. I write chiefly to tell you the substance of a most interesting recent communication from Bishop Chase; of which you shall have the full account, extracted from his letter, as soon as I can forward it. He has been a visitation of more than 800 miles, on one horse, this autumn, and was solicited, in the course of it, to visit a tribe of Oneida and Mohawk Indians, who were said to be well disposed to the Church. He went, with

the aid of a guide, who introduced him to the Chiefs. From them he learnt that they had long been in possession of our Liturgy, published in London in 1787, in their language, and that the Elders of the tribe used it in morning and evening service every Sunday. They also administered Baptism, and lamented this as a great irregularity, from which they much desired to be relieved by an authorised Ministry. The Bishop preached to them through an interpreter, and chose five of their most intelligent young men for gratuitous education at his College, hoping finally to ordain them. What a delightful instance of his persevering zeal, of the value of his Diocesan Seminary in the extension of the true Church, and of our Liturgy! With its aid these poor Indians were able to form themselves into something like a Christian Body, and are quite ripe for the benefit of a regular Church.

I saw the Bishop of Durham very well on Saturday.

I am, my dear Lord,

Most devotedly yours,

G. W. MARRIOTT.

TO ARCHDEACON CHURTON.

October 22. 1827.

DEAR CHURTON,

SICKNESS realises and endears to us the consolations of Christianity. At that time especially, a *truly believing* Christian feels sensibly the want of a Saviour : and his faith is rewarded by the reflection, " I know in whom I have believed and trusted," and " He is faithful who has promised."

You have probably seen the verses which Dr. Parr subjoined to his MS. Catalogue. They are very good as far as they go ; but they do not go far enough for a Christian :

Summe Deus ! grates a me tibi semper agendæ,
 Quod bona librorum et frugis in aulâ est
 Copia ; mente fruor quod sanâ in corpore sano,
 Natales læte numerans et carus amicis ;
 Discendi quod amor viget, atque instante senectâ,
 Spes vitæ melioris inhæret pectore in imo.

This I say is very good as far as it goes ; but a Christian should have said more. He should have said that the *melior vita* * which he hoped for, was purchased for him by the death of Christ. I therefore propose the following conclusion : —

Quam Christus mihi morte suâ meritisque redemit.

With my best wishes for your perfect recovery,
 I am, Dear Churton,

Yours most sincerely,

T. SARUM.

* The better life.

TO THE LORD BISHOP OF SALISBURY.

Clifton, 1829.

MY DEAR LORD,

I LOSE not a moment in returning you my cordial thanks for your very kind bounty. I was just looking into my accounts to see what I could do in aid of the same case. My subscriptions are so numerous, that I have greatly exceeded my income this year. My schools alone cost me 240*l.* annually.

I thank you for your interesting letter. I wish you had mentioned the state of your health. May God long continue one of the ablest nursing fathers of our invaluable Church. My own health is far better than I could have expected at my great age (84). It has pleased my heavenly Father of his infinite mercy to grant me a long space for repentance of the past, and preparation for the future.

Mr. Huber, of Geneva, who has been staying here, has had the goodness to translate many of my works into French. May it please God to bless them. He sometimes works by feeble instruments, to show that the glory is all his own. I have lately received from Germany a copy of *Cœlebs* in that language, of which I cannot read one word.

I am bringing my affairs into a small compass. Among other things, I have just sold the copyright of my too numerous volumes.

I should have not been guilty of all this Egotism except to such a dear and honoured friend as yourself.

I have had a visit from dear Mr. Wilberforce, who is all life and spirit. He and you are, I think, my two oldest and best friends. Of my first set of contemporaries not one is left. I mean the Johnsons, the Burkes, the Beatties, the Reynolds's, the Porteus's, the Barringtons, &c. &c.

With my best respects to Mrs. Burgess,

I am, my dear Lord,

Your obliged and faithful

HANNAH MORE.

We could introduce various specimens of Mrs. H. More's correspondence with the Bishop, subsequent to the above, but from this time her letters became very brief, in consequence of the infirmities of great age. We cannot, however, withhold from our readers the following tribute which she pays to her old and revered friend, in connection with a description of the peculiar characteristics of Bishop Horsley's Sermons, sketched in the spirit of her best days, in a letter written many years before the date of the above, to the Rev. Lewis Way: "My taste is so — shall I say spoilt, or raised — by the old divinity, that a large proportion of the new does not gratify my palate. It has, however, been gratified, in a high degree, by Bishop Horsley's Sermons. They exhibit, in no ordinary degree, genius, profound

thinking, originality, sagacity in penetrating and unfolding an obscure text, pellucid clearness in conveying it, general soundness of doctrine, deep learning displayed with better taste than in the old divines, not by loading the text, or crowding the margin, but by its results, in making his page more luminous and his exposition more scriptural. There are some faults arising from his naturally irascible temper and a want of spirituality—but I did not write for the purpose of eulogising Bishop Horsley. Our excellent living Bishop (St. David's) expressed as much pleasure as yourself, at your rencontre, and was delighted at some curious book you lent him. He is indeed a Bishop of the old school, and is laboriously carrying on a work worthy of the best primitive prelates."

TO THE SAME.

Keswick, February 4. 1830.

MY LORD,

I AM much obliged to you for your Charge, which I have read with profit as well as pleasure. The perusal has revived a wish which I felt (and I believe expressed) some years ago, that the Society for promoting Christian Knowledge would publish a select collection of such Charges, chronologically arranged. It would be historically, and also (we might hope) practically useful : and certainly such a selection might be made, as would do honour to the Church of England. These are not times in which

we should let the arms of our forefathers rust upon the wall.

I have materials for doing much, should it be God's will to grant me life, and leisure for employing them. My plans are to proceed, whenever I can, with the *Vindiciæ*, of which one volume is before the public; — repelling the attacks both of Papist and Puritan, through the course of our Church history; and tracing the errors and practices of both, to their causes — and to their consequences. This I would follow up with Historical Sketches of the Monastic Orders; an arduous, but most important as well as most interesting undertaking, — for which I am well prepared.

Had all our Prelates deserved their elevation as well, and used it as worthily as the one whom I have now the honour of addressing, the Church would at this time have been in peace and safety, and the State would have been in no danger from within. I do not doubt of an eventual triumph; but there may be much to suffer, and much to overcome before it be gained: the more cause, therefore, as your Lordship well observes, is there for our best exertions.

I have the honour to remain,

My Lord Bishop,

With the greatest respect,

Your Lordship's obliged and obedient Servant,

ROBERT SOUTHEY.

TO G. MARRIOT, ESQ.

Southampton, June 8. 1830.

DEAR SIR,

FOR the last ten days I have been confined to the house by an obstinate sore throat, which did not yield to medicinal remedies till the day before yesterday. In the mean time Bishop Ridley's "Farewell" and "Lamentation" have been read to me more than once, to my great admiration of the truly apostolical spirit of those little Tracts. They have reminded me much of St. Paul's Letters from Rome during his imprisonment; and if it was not that St. Paul was divinely inspired, and Bishop Ridley (must I say?) not inspired, I should be almost inclined to say, that the letters of Bishop Ridley (a prisoner in London for Christ's sake) are not less edifying, under present circumstances, and under any circumstances of privation or distress on account of religion, than the letters of St. Paul, a prisoner at Rome for the same Saviour's sake. I hesitated to call Bishop Ridley *inspired*, in the usual sense of the word, because I did not think that he wrote or acted under any special revelation, as St. Paul did. But I verily believe that he was supported by the "grace of Christ," which is sufficient for all trials; and enabled by it to dictate that which that grace alone could have inspired, and bear what that alone could have taught him to endure, not only with patience, but with joy; not only with fortitude, but with

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exultation ; nay, with transport at the thoughts of the honour of suffering for Christ's sake, and for the true profession of the Gospel. I have been preparing a short Preface to these pieces, and a Table of Contents, which I have been hindered from completing by my engagements ; at the same time I have been occupied in printing my anniversary discourse addressed to the Royal Society of Literature, and an Appendix to it on the Chronology of St. Paul's Second Epistle to Timothy, and his other Letters from Rome. In page 75. of Ridley's " Lamentation " I perceive a defect in the Edition from which mine is printed, and which I did not anticipate ; and that is an omission of some important references which have place in Fox's original copy.

I am, dear Sir,

Yours most sincerely,

T. SARUM.

TO THE LORD BISHOP OF SALISBURY.

London, March 22. 1831.

MY DEAR LORD,

I THANK you for the judicious and seasonable remarks inserted in the Salisbury Journal. If every one would act in the spirit of those suggestions, our supplications would rise up like incense, and might obtain that relief from our distresses which we look for in vain from political changes : but we have

grossly misused the blessings bestowed on us by a bountiful Providence, and must henceforth expect to learn wisdom from experience of the bitter effects of our ingratitude and folly.

Believe me, my dear Lord,

Most truly yours,

W. CANTUAR.

TO THE SAME.

Keswick, April 12. 1830.

MY LORD,

IF there be any work on Historical Evidence as depending upon moral probability, and not upon those ascertainable points on which deeds and dates may be brought to bear, I am not acquainted with it. We have, as in a court of law, to consider the competence of the witness and his credibility, what opportunities of knowledge he may have possessed, if he be an original writer, or what authorities he has followed when he treats of remote subjects, or of times anterior to his own. Possibilities and probabilities are then to be weighed; how far the writer even with a fair intent, may have regarded the things of which he wrote from an unfavourable point of view; and whether he had any specific purpose to serve, or cause to plead, which might induce him, either deliberately or unconsciously, to give an unfair statement. Thus the credit which we allow to historical evidence must depend at last upon the

opinion which we form of the sincerity and discernment of the witness. There can be no certain test ; and this, where men are disputatious, must leave many things infinitely disputable. Yet, on the whole, in most important points, methinks sufficient certainty may be attained by a judicious and equitable mind.

I ought to apologise for having thus needlessly stated considerations which must long have been familiar to your Lordship. But with regard to conflicting testimony, I may say something from experience. Frequently in my historical pursuits, and more especially when composing my History of Brazil, I have had the statements of opposite parties before me, and found them so contradictory, that there was evidently wilful falsehood on the one side. My rule was to give most credit to that where there was most right in the ground of the difference ; and where I found both alike disregarding of truth, to frame the most probable statement that I could from both, referring the reader always to my authorities, and taking care never to present my own view of the matter as worth more than it was.

I have the honour to remain,

My Lord,

With sincere respect,

Your Lordship's obliged and obedient Servant,

ROBERT SOUTHEY.

TO THE SAME.

Kewick, May 16. 1830.

MY LORD,

I AM much obliged to your Lordship for your Anniversary Discourse, and have perused it with great satisfaction. The reasoning is, in my judgment, conclusive; and no reasonable person would require more evidence in a case where so much was hardly to be expected or hoped for.

Your Royal Society may do more for Literature than its elder Sister has ever done for Science. For invention has well been called “a solitary thing;” but there are great objects in literature which can only be accomplished by co-operative labour, and by the funds of a collected body.

I have the honour to remain,

My Lord,

Your Lordship's obliged and obedient Servant,

ROBERT SOUTHEY.

Extract of a Letter from the BISHOP of SALISBURY
to a Friend in 1830.

“I HAVE read the passage in question, and I think the author mistaken in his views of our existence after this life. I believe that when we die our future condition is fixed, and that we shall at once be in a state of happiness or misery.

“The Redemption of man by Christ may very

naturally be a subject of grateful contemplation in another life, for the very thought of Atonement must suggest the recollection of Sin propitiated and forgiven. But in this recollection there will not, I imagine, be any abatement of happiness, but rather a participation of the joys which Angels feel over the sinner that repenteth," &c. &c.

TO THE LORD BISHOP OF SALISBURY.

Llangela, January 8. 1834.

MY LORD,

BY a letter received from Mr. Harford, I am informed of your Lordship's kindness in having paid the amount of one year's income of the three Scholarships, which you were so good as to express your intention of founding at St. David's College, and also of your Lordship's wishes respecting the names they are respectively to bear, and the conditions on which they are to be bestowed. Having been honoured on a former occasion by a communication from your Lordship on this subject, I am requested by Dr. Lewellin to express on behalf of St. David's College the grateful sense with which we receive this fresh mark of your kind favour towards it, and also to assure your Lordship that it shall be our earnest endeavour to appropriate these benefactions in conformity with your commands. Mr. Harford also informs us that it is your Lordship's intention to confer upon us an additional obligation, by devoting a bequest of Mrs. H. More's

to a fourth prize, for the best examination in certain subjects, which he has specified. It would be highly gratifying to us, if your Lordship would allow us to call at least one of the four Exhibitions by the name of Burgess, as a memorial of your Lordship's unceasing regard and liberality. The College itself will, we trust, long continue to record your exertions, to which it is, under divine Providence, mainly indebted for its existence. And we should be happy if we might be permitted thus to testify our sense of your continued kindness, when the termination of your Lordship's official connection with it had destroyed the claim it might otherwise have retained upon your patronage and support.

I have the honour to be,

My Lord,

Your Lordship's most obliged

and faithful Servant,

ALFRED OLLIVANT.

The above letter calls for a few particulars explanatory of the facts adverted to in it, and of the practical results of St. David's College. It had been finally completed and opened for the reception of students on the 1st of March, 1827, and the experience of six years had realized, in all leading particulars, the anticipations of its founder. It had secured to the Diocese of St. David's precisely what its peculiar circumstances, as already detailed, required — a system of sound

education, and strict academical discipline, with a limited scale of annual expense, the rate of which, it may not be out of place to add, is now reduced so as completely to meet the exigencies of the southern part of the Principality. Already the beneficial effects of the Institution were felt and appreciated in the superior character and attainments of the Clergy who had been educated within its walls; still, however, some such means of rewarding merit were wanted as would tend to excite among the students a generous emulation, and prove a stimulus to superior proficiency. With this view the able and respected Vice Principal of the College, in the course of a Letter which he published in the Carmarthen Journal in the year 1833, in reply to the censures of an anonymous assailant of the Collegiate system, expressed his conviction that great benefits would result to the Institution, if a sum of money were raised by subscription adequate to the foundation of several Scholarships, to be given away, like those at the Universities, to such as might pass the best examination in certain specified subjects. This letter caught the eye of the Bishop of Salisbury, and he lost no time in requesting Dr. Ollivant to explain his views on the subject more in detail. The consequence was, his entire approbation of the plan, and his generous resolution to found four Scholarships of the annual value of 10*l.* each on the principle proposed. A small proportion of the funds in support of them were derived from two bequests

left to the Bishop's disposal ; but the principal part of the endowment was supplied by his own munificence. Two of these Scholarships are, by his own direction, called "The Eldon Scholarships," in honour of Lord Eldon. They are to be adjudged, as also the third, severally, to three of the students, *natives of the Principality*, who shall pass the best examinations in Hebrew, the Classics, and the Welsh language, and in the evidences of Christianity. The fourth is open to all the members of the College, and is to be given for the best examination in the history and contents of the Bible, and in the evidences of Christianity.

The appeal of Dr. Ollivant was also generously responded to in various other quarters, and the result has been the establishment of no less than fourteen Scholarships, five of 20*l.* per annum each, the others of different values, but none under 10*l.* per annum.

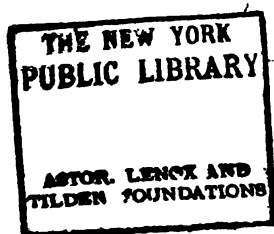
The late Bishop Van Mildert was a generous contributor of 500*l.* to this fund.

The Principal and Professors have thus been supplied with the means of conferring appropriate distinctions and rewards on the more meritorious students, who have been enabled in consequence to obtain the advantage of such an education as the College affords at a considerable reduction of expenditure.

The Bishop's correspondence furnishes manifold proofs of the delight which he felt in liberally contributing to objects of charity and beneficence, both

public and private. In the course of the year 1828, he made a donation of 500*l.* to the Clergy Orphan School ; and both at this and at other times he transmitted discreet and effectual aid, through his friend the Archbishop of Dublin, to several converted Roman Catholic Priests, placed by their change of religion in a state of great destitution.

Among the latest of his many benevolent acts was the building and endowment of a National School at Laverstock, near Salisbury, and the erection of a gallery in the Parish Church for the accommodation of the children. The Incumbent had called upon him in order to implore a small contribution in aid of this good work, when the Bishop, after minutely ascertaining the facts of the case, and the poverty of the parish, delighted and surprised him by munificently taking upon himself the whole expense.





J. P. David,

P. Sarny.

Published by the printer, 1850, May 1st.

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CHAP. XXXVI.

THE BISHOP'S LATTER DAYS.

THE old age of Bishop Burgess was the serene and gentle sunset of a life directed to the noblest objects, and influenced by high and holy motives. The vigour of his intellect, and the energy of his application, were very little abated after he had reached that period of life, the usual characteristics of which, to use the forcible words of the Psalmist, are "labour and sorrow." His temperate habits, the placidity of his disposition, and his habitual admixture of active with sedentary pursuits, contributed in no small degree to this immunity from the usual infirmities of advanced age. On his library table, to the close of his life, were sure to be found the newest and most accredited works on Theology and Biblical Criticism, both English and Latin, with the contents of which, in spite of his defect of vision, he made himself master to the full extent required by his own special objects of pursuit and research. Occasionally he was aided in this respect by his Chaplain, Dr. Radcliffe. Treatises of practical piety and devotion were no less sure to be within his reach; and in some of these his written notes

attested the care and interest with which they had been perused. Poetry, which had been one of the delights of his youth, lost none of its charms for him after he grew old. To store his memory with its choicest beauties was a practice that never forsook him. Even as late as 1830, when he was in his seventy-second year, he made himself master in this way of the finest sonnets of Milton, and would challenge his niece, whom he had induced to do the same, to a frequent repetition of them. He also committed to memory at the same age whole chapters of the Bible. Among the characteristics of his mind, cheerfulness and hope continued predominant, for they were nourished by principles which maintained their vigour and freshness to the last. What was it to him that the shadows of evening were gathering round him, and the day of his mortal pilgrimage hastening to its close? "He knew in whom he had believed," and "his hope was full of immortality." He was fully aware of his advancing infirmities, and of the gradual decay of his physical powers; but the principal regret these changes caused him was the consequent abridgment of his powers of active usefulness, and his increasing disqualification for discharging his Episcopal functions in the spirit of his more vigorous days. The "Comforts of Old Age," written by his friend (the friend, too, of every benevolent object) Sir Thomas Bernard, was a book in which he took much pleasure; and it will be seen by the following

tabular memoranda which he drew up of its leading topics, with how much of self-application he had perused it : —

Discomforts of Old Age.	Comforts of Old Age.
1. It unfits for public life.	1. Literature and useful employment of time.
2. It is attended by infirmity of body.	2. Reflection on the past.
3. It diminishes the power of animal enjoyment.	3. Cheerful habits.
4. It is a state of anxiety on account of the approach of death.	4. Cultivation of agreeable thoughts.
	5. Restraint of vain desires. Ditto of vain anxieties.
	6. Prospects of Eternity. Hope of Heaven.

At the end of this statement he adds,—“ But none of these things move me : neither count I my life dear unto myself, so that I might finish my course with joy.” Acts xx. 24. Such was the spirit in which the Bishop met the advances of age ; such the radiance which illumined his approach to the valley of the shadow of Death. Yet he had had to encounter not a few prejudices when he first settled in his new diocese. He was already in the decline of life when he was translated to Salisbury, a stranger to almost every one in the place, active and energetic in the discharge of his professional duties, and fond of exercising an unpretending hospitality, but having no taste for large parties, and often silent in them. While, therefore, he was loved and

revered by all who had the privilege of his intimate acquaintance, and while the Clergy, in particular, bore witness to his uniform kindness and facility of access, those who only saw him casually, or in a formal manner, were apt to misconstrue the mixture of gravity and shyness in his address to strangers into coldness, and even into distance. Upon being questioned on literary or theological topics, he was easily drawn out, and his conversation became instructive, amusing, and animated ; but he had very little of the pleasant small-talk which makes up so much of the current coin of general society. He was quite aware of this deficiency, and would often, when listening to the conversation of ladies, tell them, with a smile, how much he would give for their power of running on so long upon agreeable nothings. But if causes like these did produce in some quarters misconceptions to his disadvantage, they were partial and temporary ; and long before he had reached the end of his career, esteem and veneration for his character pervaded the whole diocese. How much of courage and firmness of purpose was blended in his character with benignity and meekness, was proved in 1831, at the time of the Bristol riots, when so general an expectation prevailed at Salisbury of dangerous insurrectionary movements there also, and of the popular fury being blindly directed against the Church and the hierarchy, that the Bishop was advised, nay, strongly urged by many of the neighbouring gentry, who waited on him for the

purpose, to quit the palace, for a time, for some se-curer residence. "No," he replied, energetically raising his hands; "this is my post of duty, and nothing shall induce me to abandon it."

It has been urged to his prejudice, that, owing to the absorption of his time in learned pursuits, he was an unpunctual correspondent. It would be too much to say that the charge is wholly without foundation; but I am convinced, after much inquiry, that it has been most grossly exaggerated. The controversy about the disputed verse, and books in general, were his amusement, and were dismissed when business required his attention. Yet, it is very possible that frequent long absences from home upon visitation and confirmation tours, and sometimes defects of memory, may have often retarded his answers to important letters, and thus have given ground for such a censure; but those who best knew the Bishop will attest, that neglect of this description was the exception, and not the habit of his life. The writer of these pages was among his frequent correspondents, and ever found him most punctual. The first thing done after breakfast at Salisbury was the reading and answering of letters, both of which were duly entered with his own hand in a book, specially kept for this purpose. Nothing else was attended to till this occupation was finished.

Whenever the health of Mrs. Burgess induced him to leave home for any length of time, he was in

the habit of fixing at a place sufficiently near to Salisbury (it was generally Southampton) to allow of his spending a day there in each week for the transaction of business.

The Bishop's two nieces, the Miss Pinkertons, were much his companions, and were treated by him with an affection almost paternal. The eldest, whose Christian character had particularly endeared her to him, was cut off, to his great grief, prematurely, by consumption. The younger, whose sedulous attentions added greatly to his comfort, was married in the year 1833 to the Rev. C. B. Pearson, eldest son of Dr. Pearson, Dean of Salisbury. He eventually gave this gentleman the valuable prebend of Fordington, on the understanding that, in the event of a renewal of the lease of the estate of that name, he should augment the vicarage of Fordington to 300*l.* per annum, an arrangement which he had the happiness of effecting in the Bishop's lifetime. His infant son, born in 1834, attracted much of the Bishop's notice and affection. He delighted in having it brought to see him, and in making his musical boxes play for its gratification.

The frequent intercourse which this family alliance produced between himself and the Dean of Salisbury contributed in many ways to his advantage.

The Dean, whose influence, from office, and not less from acknowledged ability and high character, was naturally great, often proved a kind and useful medium of communication between the Bishop and

the members of the Chapter, and was anxious to manifest, by every attention in his power, the affectionate regard and esteem which he felt for his Diocesan.

Mr. Pearson rendered the Bishop much valuable assistance, by often acting as his amanuensis, and by reading to him works in the learned languages.

The impressions produced upon him by the intimate opportunities which he thus enjoyed of contemplating his character, are justly and feelingly depicted in the following extract from one of his letters.

“ He was truly an object of my most unfeigned respect and veneration. His deeds of charity and active benevolence were known of all men, but his character in private, the ‘*vita interior hominis*’ was neither generally known nor appreciated. He was a man of whom the race is just disappearing from the earth — one who resembled the ancient fathers of the Church in simplicity and holiness, in extensive learning and scholarship, as well as in the calm and meditative turn of his mind. The present day has called forth a different character among the heads of the Church. The busy, bustling, innovating spirit of the times seems to require men less firmly attached to ancient usages, less imbued with the learning and spirit of a recluse, more sharp-sighted and skilled in politics. I have a great respect and esteem for the present governors of the Church; but I must confess I turn from them to contemplate with the highest

reverence the simple, straight-forward, self-denying and holy course of the good Bishop of Salisbury. After the intercourse with and knowledge of him which it has been my privilege to enjoy for the last four years, united to the impressions produced on my mind by his private books and papers, as to the course of his secret studies and devotions, and his high principles of public conduct, my conviction is, that if ever there was an upright and holy man, whose single aim and object was to 'exercise himself to have always a conscience void of offence both towards God and towards man,' it was he. I should not say all this to most people, lest it should seem the partial praise of a relative, but you will believe it to be the inward conviction of my heart ; and I can truly comprehend the feeling which prompted Bishop Burnet to say with respect to his intercourse with Archbishop Leighton, 'for what I have seen and heard of him, I know that I shall have to give account to God in a most particular manner.'"

The Archdeacon of Sarum, the Rev. Francis Lear, who paid a feeling tribute to the Bishop's memory in an obituary sermon, depicts in the following expressive terms the temper and frame of his spirit :—

"The peace of which we have been speaking was largely vouchsafed to our late venerable Diocesan : he was one whose mind was stayed on God, and who was, according to the gracious promise in the text, kept by that God in perfect peace. He was emphatically a man of peace. I appeal to all who were

in the habit of conversing with him, and who really knew his character, if I am not fully justified in using that term. There was something in his manner and appearance, nay, even in the very sound of his voice, which spoke of peace; all was calm and quiet around him and within him; the world, with its noise and restlessness, was ever shut out; he heard of it only as we hear the roar of the stormy ocean, borne to us by the wind from afar; he had no heart for its turmoils, no hand in its schemes, and seldom turned so much as a look towards its commotions. The same stillness prevailed in his dwelling which reigned in the mind of its owner: his was a calm which seemed to spread itself from his own heart to the hearts of those with whom he held converse. I do not think that the most ruffled spirit could have remained in his presence without being tranquillised; there was a serenity in his manner which would have acted as oil on the troubled waters: all that was disturbed and violent would, if brought in contact with one so placid, have died away. There is a peace which the world giveth, and which they that are of the world enjoy; there is a peace which a naturally placid temper gives; and there is a peace which arises from mere outward prosperity. Sadly indeed do they mistake, and awfully will they be deceived, who suppose that a state of mind so low, so earthly, and so unspiritual, will bring a man peace at the last! But how dif-

ferent was that peace which he of whom I speak enjoyed ! It sprang from far other sources, it rested on quite another foundation, it had respect to a far other recompence ; it had, as I firmly believe, the Holy Spirit for its author, Christ for its rock, and Heaven for its end."

During the winter of 1835, the Bishop solaced some of his leisure hours by adding a few additional stanzas to Bishop Ken's well-known evening hymn—

"Glory to Thee, my God, this night," &c.

and printed some copies of them for distribution among friends. These octogenarian verses, though not of a nature to endure the severity of morose criticism, forcibly illustrate the simplicity and fervour of his devout affections. For instance, after expressing the most entire resignation to the Divine Will, whether for life or for death, and paraphrasing these words of St. Paul — "To depart and to be with Christ is far better" — he pursues the train of thought as follows : —

TO DIE, AND WITH THE LORD TO BE,

"With John, and James, and holy Paul,
And dearest friends long gone, and all
The spirits of just men perfect made,
Midst purest joys that never fade.

"Come then the maladies that may
Close, at thy bidding, life's short day,
And find me so prepared t'obey
The call, so prompt to watch and pray ;

"That thankful for my sins forgiven,
The Saviour's love, the hope of Heaven,
I may my final rest attain,
From sorrow free, and sin and pain,
The Christian's everlasting gain."

"Oh, may my soul on thee repose," &c. &c. *

The following letter will be read with interest in connexion with the above devout effusions.

TO THE LORD BISHOP OF SALISBURY.

Lambeth, February 13. 1835.

MY DEAR LORD,

I RECEIVED your kind letter, and your two little inclosures in prose and verse, not indeed on New

* The succeeding extract will show how much the Bishop's heavenly anticipations were in unison with those of the sainted George Herbert, as expressed to a friend not long before his death. "I now look back upon the pleasures of my life past, and see the content I have taken in beauty, in wit, in music, and pleasant conversation, is now all past by me like a dream, or as a shadow that returns not, and is all become dead to me, or I to it; and I see that as my father and generation have done before me, so I also shall now suddenly (with Job) make my bed also in the dark; and I praise God I am prepared for it; and I praise Him that am not to learn patience now I stand in such need of it; and that I have practised mortification, and endeavoured to die daily, that I might not die eternally; and my hope is that I shall shortly leave this valley of tears, and be free from all fevers and pain; and, which will be a more happy condition, I shall be free from sin, and all the temptations and anxieties that attend it; and this being past, I shall dwell in the New Jerusalem; dwell there with men made perfect; dwell where these eyes shall see my Master and Saviour Jesus; and with him see my dear mother, and all my relations and friends. But I must die, or not come to that happy state. And this is my content that I am going daily towards it, and that every day which I have lived hath taken a part of my appointed time from me; and that I shall live the less time, for having lived this and the day past." — WALTON'S *Life of Herbert*.

Year's Day (as you intended), but on the day preceding my entrance on my seventieth year, a time of life, when those who have lived to any useful purpose have learned fully to appreciate the sentiments so feelingly expressed in Bishop Ken's original hymn, and the additions which you have made in the same spirit of pious devotion.

The prose extract is a valuable portion of a very excellent book, great part of which I read in the intervals of leisure which I could command in the autumn.

With many thanks for your interesting present, and kind recollection of me, and hoping for the benefit of your prayers at this critical juncture of the affairs of our Church,

I remain, my dear Lord,

Very faithfully yours,

W. CANTUAR.

TO THE SAME.

Pall-Mall, March 5.

MY DEAR LORD,

I RETURN you my grateful thanks for your Lordship's letter and promise of a copy of the Appendix to Sir A. Carlisle's essay. It will be doubly valuable to me as one fast approaching to the appointed age of man, and more particularly as recommended by your Lordship, who, while you advance to that better country to which you allude in your motto,

still continue to point out to your followers the way that leads to peace and happiness. If I might be allowed to re-translate your Lordship's lines sent to me on a former occasion, I would say —

*Sit Veritatis fas mihi lumine
Lenire curas, corpore et in gravi
Mulcere me fessum senemque,
Spe placidâ melioris ævi.*

I am, my dear Lord,
Yours very faithfully,
W. HEBERDEN.

TO THE REV. W. DANSEY.

Palace, 1835.

DEAR IR,

YOUR precious volume of the poems of Flaminus came safe to hand. The fourteen accompanying pages of the fifth part of your Rural Deanery Lucubrations are also very acceptable. I am preparing to send to the Rural Deans who have been appointed since my incumbency in this See, an officially sealed appointment. I may, perhaps, send you one by to-morrow's post, to which the attention which you have lately paid to this subject, may probably suggest some additions as to the Decanal duties.

Yours very faithfully,
T. SARUM.

TO THE SAME.

Christ Church, January 20. 1835.

DEAR SIR,

YOUR approbation of my portion of an Evening Hymn induces me to think that you will not tire of the subject if I send you an addition to it. Instead therefore of the line,

“The Christian’s everlasting gain,”

I add the following : —

That thus, enlarged from earth’s gross clay,
My soul in pure existence may
Join with the Church of God above
In hymns of gratitude and love,
To God, the Author of all good,
And Him, who bought us with his blood,
And the Holy Spirit of both in one,
In homage round th’ Eternal Throne.

I believe that death to a Christian, who dies in penitence and faith, is an everlasting gain, by its freeing him from pain, sorrow, and sin ; but it is much more. And what more, I have *alluded* to on the authority of Scripture rather than expressed.

If you have a copy of Bishop Butler’s Sermons, I wish you to read his second sermon on Human Nature, because to that sermon, what I have to say on the use of verbal criticism in the investigation of moral truth has a reference.

I am, Dear Sir,

Yours very faithfully,

T. SARUM.

TO THE SAME.

Palace, Salisbury, July 27. 1835.

DEAR SIR,

IN looking over the list of letters sent last week to the rural deans to invite them to our Church Union Meeting on the 11th of August, I am apprehensive that you may not have received such a letter from me. If this should be a duplicate, it affords me an opportunity of sending you a copy of a hymn much used in the Scotch Church, not unworthy of Flaminus, or your friend Barnard* ; and at the same time of adding that I am as comfort-

* The hymn was as follows :—

The hour of my departure's come,
I hear the voice that calls me home,
At last, oh Lord ! let trouble cease,
And let thy servant die in peace.

The race appointed I have run,
The combat's o'er, the prize is won ;
And now my witness is on high,
And now my record's in the sky.

Not in my innocence I trust,
I bow before Thee in the dust ;
And through my Saviour's blood alone
I look for mercy at thy throne.

† It was for sinners such as me
Thou died'st upon th' accursed tree,
And every groan thou utter'd'st there,
Embalms a contrite sinner's prayer.

† This stanza was added by Miss Catherine Fanshawe in her last illness.

ably convalescent as could be expected after my late illness at Warminster, and at my time of life.

I think I have before informed you that the Dean will preach on the day of our Church Union Meeting.

I am, dear Sir,

Yours very faithfully,

T. SARUM.

TO THE LORD BISHOP OF SALISBURY.

King's College, Cambridge, March 19. 1835.

MY LORD,

I FEEL extremely indebted to your Lordship for your little poetical present, to every word of which my heart responds. I am myself *dying* daily; and I find that to be the best and happiest mode of *living*. Why should we not be taking Pisgah views of the promised land, and tuning our harps that we may be ready at any moment to join the heavenly

I leave the world without a tear,
Save for the friends I hold so dear,
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarms.

The hour of my departure's come;
I hear the voice that calls me home;
Now, oh my God! let trouble cease,
Now let thy servant die in peace.

choir in their songs of praise to "Him, who hath loved us, and washed us from our sins in his own blood?" or rather I would say, to Him who loveth and washeth us from our sins. The Psalmist has strongly suggested this distinction, in calling upon all that is within him to adore and magnify his God for *present* and *existing* blessings; "*forgiveth, healeth, redeemeth, crowneth, satisfieth,*" and if we be in a right frame of mind, we shall receive *all* God's dispensations in the same way, tasting nothing but love even in his chastisements. The words your Lordship quotes from Mrs. Hannah More's Memoirs, as having been used by her sister Martha in her last illness — "I love whatever comes from God; I love my sufferings," struck me also. Is not this, indeed, the proper disposition to be exercised in the hour of trial. St. Paul (What? was *resigned*? No :) *took pleasure* (εὐδοκᾷ) in trials of every description: he had scarcely the word *resignation* in his vocabulary; and we also, according to the grace given to us, should almost banish that word, except in very grievous trials indeed; and substitute for it the Apostle's εὐδοκᾷ. It is a joy to me, my Lord, to see that this is the happy frame of mind which you enjoy under the infirmities of age, when the grasshopper may be a burthen to *the body*; but tribulation itself is an occasion of nothing but joy to *the soul*. If only we believe that our very hairs are all numbered, and the minutest occurrences are

ordered by infinite Wisdom for our good, we neither have, nor can have, any thing but what should be to us a source of joy.

At this time last year, this was my blessed experience on what was thought by all to be the bed of death : and I am anxious so to improve my few remaining hours, that, when the closing scene shall actually arrive, I may be thus highly favoured again, and have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ.

Since my restoration to health, circumstances of more than ordinary importance have engaged my attention. I have been called to dispose of no less than six livings, in all of which I have placed Ministers, without reference to any thing but their peculiar fitness for the place they are sent to occupy. *This* is the great reform wanted in our Church ; and if generally carried into effect by all who have patronage in the Church, it would supersede all occasion for any further reform. If it did not stop the mouths of Dissenters, it would diminish their numbers, and effectually prevent their increase.

At our last Jews' Auxiliary Society, of which your Lordship is the president, I dropped a few hints which produced a great effect amongst Ministers, as well as the Undergraduates ; and as my views are both peculiar and important, I take the liberty of transmitting a paper to you containing them. Religion is understood by many in its rise

and progress in the soul ; but by very few in its more perfect state. Even the Apostles themselves, for six years after the day of Pentecost, did not see their duty towards the Gentiles ; and so it is even with good and pious Ministers at this day in reference to the Jews : and if the contents of my paper be duly considered, I cannot but hope that many of our brethren, and even fathers in the Ministry, will exclaim, “ Then hath God appointed ME to seek the salvation of the Jews, and I am shamefully remiss if I do not exert my talents and my energies for the promotion of it.”

I am, my Lord,
Your Lordship's most obliged and
obedient Servant,
C. SIMEON.

TO THE SAME.

King's College, Cambridge, April 4. 1835.

MY LORD, MY DEAR LORD,

I AM this moment returned from the table of the Lord, and think I am performing an acceptable service to my Divine Master in returning a few lines to your Lordship, in answer to the letter which I received from you this morning. You notice my observation relative to the word “ resignation.” I love the high tone of Christian morals. “ Rejoice evermore : in *every* thing *give thanks* : for THIS is the will of God in Christ Jesus concern-

ing you." I see no exception here : nor would I make any in my own experience. I read that "*all the ways of the Lord are mercy and truth unto such as keep his covenant and his testimonies.*" But what is *truth*? Is it not an accomplishment of a promise? Shall I be RESIGNED then to a *mercy coming in this way*? I pray daily, "Thy will be done on earth as it is done in heaven." And if *actively*, why not *passively* also? I do not read of the Apostles being RESIGNED to their imprisonment and beating; or of Paul and Silas being RESIGNED to their stripes, and feet in the stocks. The former "rejoiced that they were counted worthy to suffer;" and the latter "sang praises to God at midnight." I grant that the *occasion* of their sufferings gave an elevation to their minds; but sufferings of whatever kind are, in fact, sent and apportioned by God himself, without whom not a sparrow falls to the ground: and our privilege under them is to say, "The cup which *my Father* hath given me, shall I not drink it?" Shall I not then be thankful for it, under a full assurance, that it is amongst the "*all things that are to work together for my good*?" The great secret is, to have it well settled in our minds what our *desert* is; nothing will appear heavy then. On the contrary, every thing which is sent to keep us from our *desert*, will be welcomed as a blessing in disguise.

But even this is *low ground*. It is our privilege to soar above all this. I have been preach-

ing on those words (Isaiah, xliii. 4.) "Since thou wast precious in my sight, thou art honourable, and I have loved thee;" and I ask, Were the Jews "precious, and honourable, and loved" above all the people upon earth, and are Christians less so? If they were so blessed as having been redeemed from temporal bondage, am not I as redeemed by the blood of God's only dear Son? Am I then precious in his sight, and shall not he be so in mine? Am I "honourable and beloved" in his estimation? what then shall I quarrel with, or complain of, that comes from him? If you want to see my *desert*, see the two last verses of the 42d chapter; and if you want to see the extent of God's mercy, see the first three verses of the 43d chapter; and then if you want to see what kind of *resignation* befits us, see my text: and then be as querulous under any trials, or if you please, as resigned, as the remembrance of such mercies will admit of.

Now, my Lord, you will forgive the fulness of my heart, and pardon the expression of it. It is your own kindness and condescension that embolden me thus to divulge the secrets of my heart; and the rather, because I feel assured that there is a responsive chord in your heart, that will vibrate to the touch. Your own expression, that "we are bought with a price," shows that we should be equally ready to glorify our God either by life or death, both the one and the other of which are to

be numbered amongst our treasures. "All things are yours, whether life or death, if ye be Christ's." This, my Lord, it is our privilege to feel; and I hope that every day which shall be added to your Lordship's life will bring you to a richer enjoyment of it.

And now let me thank your Lordship for the kind present which you did me the honour to send me about a week ago, and to which you have added the last page by this day's post. I am quite of your Lordship's opinion, that "the Gentiles being a law unto themselves," is only as distinguishing them from those who had a law revealed to them: and whilst I do not enter much into the *vexata* question of innate ideas, I feel assured that every one has a sense of right and wrong operating in accordance with the light that has been vouchsafed to him; and that every one is bound to get his mind enlightened in order that that consciousness may aid him in fleeing from evil and in doing good. To us who enjoy the full light of the Gospel, this divine principle is a source of the deepest humiliation and of the sublimest joy. I have a consciousness that I ought to lie at the foot of the Cross, and I have a consciousness that I do so. I have a consciousness that I perform no duty aright; but I have a consciousness that God hears my sighs, and treasures up my tears: and taking this consciousness in connection with God's promises, I rejoice in hope of the glory of God.

With many thanks to your Lordship for your
condescending kindness towards me,

I remain, my dear Lord,

Most truly yours,

C. SIMEON.

CHAP. XXXVII.

THE BISHOP'S SEIZURE AT WARMINSTER. — THE AUTHOR'S
LAST INTERVIEW WITH HIM.

ON the 16th of June, 1835, the Bishop held a confirmation in the parish church of Warminster. He slept the preceding night at the house of the Rev. Mr. Dalby, a clergyman high in his regard and esteem, whom he had himself appointed to the vicarage. In the course of the service, while discharging the functions of his sacred office, the Bishop suddenly sunk down, from a slight attack of apoplexy, in a state of insensibility at the communion table. Through the prompt assistance of a medical gentleman present, who bled him in the arm, he was quickly restored to consciousness, and conveyed back in a sedan chair to the vicarage, where he received the most considerate attentions from his kind host and hostess. He was well enough to return to Salisbury the next day; and amended so rapidly, that on the 28th of the month his thanks were publicly offered in the usual form in the Cathedral, and he was soon after able to enjoy society, and partially to resume his former avocations.

Before the close of the month I spent some days with him, and found him composed, serene, and cheerful. His recent seizure, however, had fixed a strong conviction on his mind that the term of his mortal pilgrimage could not be distant, and that he had received a merciful warning to make ready for the final summons. The bent of his thoughts and meditations corresponded with these impressions. He talked in his usual pleasant way upon literary topics, but seemed desirous of directing the current of thought to objects of higher interest. The beatific vision of Christ in a future state was a subject he had in past days delighted to converse upon with any intimate friend, and he was now humbly rejoicing in its anticipation. "I receive," he said, "my recent illness as an intimation from the great Head of the Church that my day of active service is almost closed. It is a pleasing reflection to me that it was in the act of prayer I sunk down at Warminster." He then added, that his thoughts at the time were much in unison with a passage that he admired in one of the hymns of Marcus Flaminius, translated by the Rev. W. Barnard. He pointed it out to me as follows: —

Blessed Jesus — rescue me :
Thou alone canst set me free,
Loose the prison-house of clay,
Bear me to the realms of day,
Teach my ransom'd soul to sing
Glory to th' Eternal King,
Glory to the Blessed Son,
And the Spirit — Three in One.

K K ?

He then requested me to read him the same passage, together with a few additional lines, in the Latin original.

Jesu benigne subveni,
Tuamque dextram porrige.
Tu morte, mortuum, Tuâ
Olim evocasti ex inferis ;
Nunc vitâ me vivum tuâ
Perire ne rursum sinas.
Humana fac spernam omnia,
Nudumque te nudus sequar ;
Et ponderosi corporis
Me solvi tandem nexibus :
Ut pura mens et integra
Ævo potita Cœlitum,
Te sanctum et optimum Patrem
Et Sempiternum Spiritum
Laudare nunquam desinat.

The poems of Flaminius have been alluded to in a preceding chapter. The Bishop greatly admired them, and, as their author's history is little known, and the facts are interesting, we subjoin the following particulars. His family name was Zarabini ; that of Flaminius was assumed. He was born at Imola A. D. 1498, was educated with the utmost care by a pious and learned father, and displayed even in early youth indications of genius, which fixed on him the admiring attention of some of the greatest men of that golden age of modern literature.

He pursued his studies at the University of Bologna, and after some years spent in Rome, attached himself to Mattheo Giberti, Bishop of

Verona; at which place, and at Padua, he spent several happy years, dividing his time between his patron's palace and a delightful villa which he gave him on the lake of Garda. Here he devoted himself to the study of the Greek philosophy, and to the composition of those beautiful Latin poems which were the admiration of his contemporaries, and which still continue to be read with much interest. Tiraboschi speaks of him thus: — "I am now treating of the sweetest, the most amiable, the most modest of all the Latin poets of that age, that is, of Marc Antonio Flaminio, a name not less dear to virtue than to the muses. He inspired all who knew him with equal sentiments of admiration and tenderness."*

The villa on the lake of Garda was his beloved home; but though his tastes were of the simplest kind, and his habits temperate, he suffered severely from a weak and debilitated stomach, and was forced to travel in 1538 to the South of Italy in pursuit of health. Wherever he went, his literary acquirements and amiable manners procured him friends. At Naples he became acquainted with the Spanish reformer, Valdez, and with others who were inclined to the Protestant communion.

His own mind was soon deeply interested in the

* Io parlo del più dolce, del più amabile, del più modesto fra tutti i poeti Latini di questo secolo, cioè di Marcantonio Flaminio, nome caro alla virtù non meno che alle muse, e che in tutti color che il conobbero destò sentimenti di ammirazione al pari che di tenerezza. — *Tiraboschi*, lib. iii. c. 81.

questions at issue between the two churches, and emancipated itself, in a great degree, from the shackles of popery. The Reformers indeed claim him as their own, but as he lived and died in the communion of the Church of Rome, he can only, with propriety, be classed with such men as Erasmus, who, whatever might be their restraining motives, were almost but not altogether Protestants. Possibly he had not been able to make up his mind on all the various points which enter into the controversy. He was a beautiful example of genius clothed with humility, and walking in the paths of purity and peace. Of his Latin poetry Roscoe has observed, that it has the simplicity and tenderness of Catullus, without his licentiousness. Often, indeed, he strikes the lyre to sacred themes, and celebrates in lofty numbers the praises of the Saviour of men, and the wonders of redeeming love.

It was natural that such an author should be a favourite with Bishop Burgess; and he felt peculiarly obliged to the Rev. W. Dansey, the learned Vicar of Donhead St. Andrews, near Shaftesbury, for procuring, at no small pains, a copy of the Latin poems of Flamininus for him, and also an elegant paraphrase of many of them, executed by the late Rev. E. W. Barnard, and edited by Archdeacon Wrangham.

As the Bishop appeared to me unequal to the fatigues of business, I strongly urged him, in the course of our conversation, to employ a secretary for

his correspondence, telling him that I felt persuaded it would tend to prolong his life. "I am not at all anxious," he replied, "for prolonged life; I trust I am willing to resign it whenever God may please. I have long been making this my aim. The best state of existence here below is dashed with much sorrow." The text, Heb. iv. 15., "We have not an high priest who cannot be touched with the feeling of our infirmities," being repeated to him, as one pregnant with consolation, "Yes," he replied; "but the most sustaining words to me are these: 'Being justified by faith, we have peace with God.'" Rom. v. 1. "It is obvious," he added, "that 'peace with God' is the result of a true faith, and hence it follows that justifying faith is something far beyond the mere assent of the understanding to Divine testimony. The peace spoken of is the result of faith in the atonement of Christ. When Bishop Bull," he went on to say, "was in his last moments, his son-in-law, with a view of administering to his comfort, reminded him of the good he had done by his life and writings, and of his various exertions in the cause of religion; 'My only hope,' replied the Bishop, 'is in the mercies of God through the merits of Christ.'" Then addressing me, he added, "In this sentiment I entirely accord."* We next con-

* Not only this declaration, but the whole tenor of the Bishop's sentiments, as expressed in these pages, proves how entirely he rested on the merits of Christ as the sole ground of our justification. We are the more particular in drawing attention to this point, because we are aware, that though from first to last he never

versed a little upon public affairs, and in particular upon the attempts which had recently been made by some of the Dissenting Sects to excite bitter feelings of hostility against the Established Church. The very different spirit, or rather the cordial respect and attachment manifested towards it, at this critical juncture, by the Wesleyan Methodists, called forth his marked commendation, and he spoke with much esteem of that community of Christians — “What a different front should we present as a Church to our opponents,” he observed, “were it not for internal divisions among ourselves — minor differences of opinion among good men, upon what may be termed open questions, ought not to separate them from each other, or to provoke party-feeling. Division in the Church makes us like a rope of sand.”

After further remarks upon this and upon some other topics of public interest, he again adverted to his own precarious condition, and spoke of the wisdom and the happiness of making preparation for death the object of our years of health and strength. “What a reproach,” said he, “to the inconsideration of Christians as to the consequences

built on any other foundation, there are statements in some of his printed works which have been censured as defective with respect to this vitally important doctrine. The fact is, he felt jealous lest the term justified by faith *only*, should be so construed as in any degree to impair the obligation to a life of Christian holiness. It was, therefore, his object, on the one hand, to give prominence to the great doctrines of Grace, and, on the other, to the awful certainty of human responsibility; but in attempting to define their respective bearings, and mutual dependencies, he was not always free from ambiguity or contradiction.

of death, is that fine saying of a Pagan, ‘*Tota philosophorum vita commentatio mortis est.*’* Religion, he feared, was too generally supposed to consist in little more than a decent compliance with established forms, instead of being *that* which is the end and aim of all devotional forms, — the grateful homage of a renewed heart, the worshipping of God in spirit and in truth.

He then referred to a sermon of Scougal’s, published by Bishop Jebb, upon that text, “Many shall seek to enter in, and shall not be able;” adding, “It is one of the most awful that I know.”

This led him to touch upon the difficulties which any one, who is bent upon pursuing a steadfast course of consistent piety, must be prepared to encounter in the world, not only from a multitude of contrary attractions and temptations, but also from the shafts of calumny and ridicule. Not only religious laymen, but even clergymen, he observed, were often exposed to this trial. He had known many most laborious and useful clergymen stigmatised by reproachful appellations, chiefly, he believed, because they were more zealous and earnest in their preaching, and in discharging their pastoral duties, than some of their neighbours.

“Then,” added he, “there are excellent observances which we have cast off because they are thought to savour of popery; fasting is one of them,

* The whole life of philosophers is a contemplation of death, a sentiment in Cicero’s *Tusculan Disputations*, lib. i. c. 30., but borrowed, like many other of his noblest thoughts, from Plato.

and another is a greater attention to discipline in our Colleges and Halls."

He afterwards turned the conversation on the best devotional writers, and expressed great delight in a little work of Fenelon's, entitled "Reflections for every Day in the Week."

"It was happy," he observed, "for Fenelon, as a Christian, that adverse circumstances banished him from the gay circles of Paris to the duties and seclusion of his diocese. He writes like one who well knew how and where true peace is to be found."

In allusion to his growing infirmities, he said, that, fearing the time had arrived when he was become incapable of efficiently discharging the important duties of his office, he had not long since requested permission to resign his bishopric, but had been informed, in reply, that a resignation of this description was deemed, for many reasons, inadmissible.

It gave me much pleasure to hear from him that it was his intention to leave his valuable library, consisting of 10,000 volumes, to St. David's College, Lampeter; and also a sum of money to enable the College to enlarge their present library for the reception of so great an addition. This bequest was made, and the proposed enlargement has been accomplished in a manner very creditable to the good taste of the members of that learned body, who are now in possession of a library which does honour to the munificent spirit of their founder.

Such in substance, and in some parts in his very words, was one of the last conversations I had the privilege of holding with my revered friend. We never again met, though I frequently had the pleasure of hearing from him. In the course of my visit he communicated to me many of the particulars of his early life recorded in this volume. Like the thread of Ariadne, they have guided me through what would otherwise have proved an inextricable labyrinth.

CHAP. XXXVIII.

THE BISHOP'S LETTER TO LORD MELBOURNE. — LETTERS TO DR. SCHOLTZ. — HIS LAST ILLNESS AND DEATH. — EULOGISTIC TRIBUTES TO HIS MEMORY FROM THE BISHOP AND DEAN OF SALISBURY, AND FROM ARCH-DEACON BERENS.

1836 to 1837.

IN the autumn of 1835 the Bishop and his family spent some months at Lyme, in Dorsetshire. Towards the beginning of winter he returned to Salisbury, in order to hold an ordination, and accomplished the journey without much fatigue; but the trembling hand-writing of his letters indicated the decay of his physical powers, and various expressions in them proved how fully he was himself conscious of the fact. Under these circumstances, great was my surprise at receiving from him, in the early part of the spring of 1836, a printed letter, addressed to Lord Melbourne, deprecating in vigorous and glowing language, and with great argumentative force, an assertion made by that noble Lord in his speech on moving the second reading of the Irish Church Bill, to this effect, "that the doctrines of the Roman Catholic Church are fundamentally the same with those of the Church of England."

This letter is comprised in so brief a compass, and is so remarkable a production, as the able and spirited remonstrance of an octogenarian Bishop, writing from the verge of the tomb to the Prime Minister of the day, that our readers will not, we think, deem it out of place in the Appendix to this volume.*

It is due to Lord Melbourne to add, that he returned a very courteous and respectful answer to this letter, but waved any attempt to grapple with its arguments.

In the course of 1836, the Bishop addressed three printed letters successively to Dr. Scholtz, the learned editor of an elaborate and critical edition of the Greek Testament, in which he pointed out some remarkable contradictions between certain passages in the Prolegomena to that work, and the statements of his note on 1 John v. 7., respecting the age and date of the Greek MSS. containing the disputed verse.

Copies of these letters the Bishop circulated among most of his learned correspondents; and the replies of some of them (among which was that of his old and much valued friend Dr. Routh) proved that they concurred with him in the justice of his criticisms. The Rev. Mr. Faber thus notices the Bishop's unabated mental vigour and energy:—

“ Though I do not feel myself by any means at

* See Article III. in the Appendix.

home in the general merits of the question, it excites my admiration, mingled with much satisfaction, that in despite of the severe affliction of your sight, you should still be able to follow these studies with all the vigour and freshness of youth."

It has been already stated, that up to a very recent period, the only MS. known to contain the disputed verse was that entitled the Montfort. By the researches of Dr. Scholtz, it has been discovered in two more, the Neapolitan and Ottobonian; the former, as he conjectures, of the eleventh century, the latter of the fifteenth. The Bishop regarded these discoveries as a triumph, and anticipated similar results from further researches. Dr. Scholtz acknowledged, in very respectful terms, the receipt of the letters; he allowed that the MSS. in question added something to the evidence in favour of the authenticity of the verse, but maintained that they were of very little weight when compared in authority and antiquity with the multitude omitting it. To this letter the Bishop replied only a few weeks before his death, repeating the charges of contradiction already noticed, which the Doctor had not attempted to rebut, and reiterating his own opinions.

He passed through the spring and summer of 1836 in tolerable health, but during the autumn became severely indisposed, and suffered much from difficulty of respiration, which was regarded by his medical attendants as a symptom of incipient dropsy. It was treated as such so successfully, that he was greatly

relieved before the approach of winter, when being advised to change the air of Salisbury for the milder climate of Southampton, a place to which he and Mrs. Burgess had long been partial, they removed thither early in November. The tone of his conversation with various friends shortly before he set out, bespoke a settled conviction that the time of his departure was at hand, and there was a beautiful admixture of humility and faith in all that he said on the subject.

To one of those friends, whose Christian fidelity and judgment naturally inspired confidence, he addressed himself, in the following terms of touching simplicity, just before he received from his hands the holy sacrament : —

“ I feel that, in all probability, I shall not long survive this attack ; I wish, therefore, to be tried as to the foundation on which I am resting. Will you give me your view of the frame of mind, and the particular objects of faith and dependence, which a person thus situated ought to contemplate and to cherish ? What should be my views and feelings in the near prospect of an eternal world ? When you have given me your sentiments I will tell you my own.” His friend, in reply, repeated to him, in the language of Scripture, some of those sublime promises to which, in a dying hour, the most learned and eminent of the sons of men must have recourse for consolation, equally with the illiterate and the humble. To the whole tenor of what was thus

said, the Bishop cordially assented ; and expressed the strong consolation he had derived from various passages of Scripture which he quoted ; all bearing upon the mercy of God to the penitent believer in Christ Jesus.

During this conversation, his calm but expressive emotion attested the depth of his feelings. His voice faltered, and tears of mingled penitence and immortal hope coursed down his venerable cheeks. To another valued friend he said, in adverting about the same time to similar topics, — “ I think, on looking back to my past life, I have acted for the most part conscientiously ; but how unworthily, how shortly ! Oh, what a comfort there is in looking to Christ ! I scarcely like to use that expression, common as it is, of looking to the cross ; it is a *figurative* term, whereas I want something substantial. I had rather make mention of Him who died, than of the instrument by which he suffered.”

Soon after reaching Southampton, he addressed the Dean of Salisbury, and his sister, in the following letters : —

Southampton, Nov. 11.

MY DEAR DEAN,

I HAVE lately thought much of Mr. Simeon's very interesting words, which you were so kind as to send me at Salisbury. A Christian can have no doubt of the truth of Christianity, and of its doc-

trines, as declared by men who died for their profession of it. He who is a real believer in the Gospel can have no spiritual wish unfulfilled.

Mrs. H. More's "Consolations of Prayer" have been lately read to me, and I was much pleased with a short sentence, similar to those of Mr. Simeon,— "The Christian feels that he is entering on a state where every care will cease, every fear vanish, every desire be fulfilled, every sin be done away, every grace perfected."

Have you seen any thing of Mr. Clarke? Our last accounts of him were rather more favourable, and I shall be glad to hear them confirmed. With our united kind regards to you all, I am,

My dear Dean,

Yours very faithfully,

T. SARUM.

TO MRS. RHODA BURGESS.

Southampton, Dec. 20. 1836.

MY DEAR SISTER,

YOUR letter of this morning finds me in a considerable degree of pain, which I am almost ashamed to mention to you, who have experienced so much suffering in the course of a not very short life; shorter, however, than mine by many years. I am glad, but not surprised to hear so good an account as you send me of your adopted daughter, whom I have always thought an invaluable companion to

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you. Accept my best wishes that the approaching season may always return to you in health and good spirits, and with a grateful remembrance of the mercy which we have to commemorate. Love God your Creator, love God your Saviour, love the Holy Spirit your teacher, instructor, comforter, and sanctifier. With every good wish from my wife to you and Miss R——, I am, my dear sister,

Yours very affectionately,

T. SARUM.

During the first two months of his residence at Southampton, the Bishop, though in a state of increasing debility, was not seriously ill; but early in January, 1837, the difficulty of respiration from which he had suffered in the preceding autumn recurred, with aggravated symptoms. Mr. Maule, his usual medical attendant at Southampton, was first called in, and subsequently Dr. Oke. In the course of their visits he often diverted the conversation from himself and the symptoms of his complaint to books and to topics of literary interest, and charmed them by the easy and agreeable flow of his observations, and the mild serenity of his demeanour.

Though much of the business of the diocese, in consequence of his declining health, was now done by commission, he still attended to it as far as his strength permitted, and daily dictated official letters; but the fatigue which this employment caused him, proved that he was making efforts beyond his strength.

It was not, however, till the 2d or 3d of February, that the attached friends who watched over him were painfully impressed with the conviction of his immediate danger. The embarrassment of breathing became daily more oppressive ; and in spite of his efforts to spare the feelings of relatives by suppressing any outward demonstrations of suffering, the fact was often evident from his clasped hands and declining head. Though his patience was truly exemplary, he sometimes expressed anxiety lest his very slight acquaintance with pain, the consequence of habitual good health, should interfere with that perfect submission to the Divine will to which he aspired.

Owing to the inclemency of the winter, he was deprived at this time of his usual airings in the carriage ; and on attempting to take walking exercise in the house, the exertion so affected his breathing that he often returned to his chair quite exhausted. On one of these occasions, he said, “ There *must* be something to bring every one to his journey’s end. The days of our years, as the Psalmist says, are threescore years and ten ; after which it is labour and sorrow. Why should I be taking so much care and pains, just as if I wished to live for ever, when, as you know (addressing a friend), I do not wish to live any longer than it pleases God.” The affectionate attentions of Mrs. Burgess were unceasing, and he often repaid them by grateful acknowledgments, and by the assurance

that they ministered essentially to his comfort. In the same spirit he responded to the assiduous care of his attached man-servant Philip, and of his other attendants.

About this time an account appeared in the "Christian Observer," of the last illness and death of the Rev. Mr. Simeon, of King's College, Cambridge. It was read to the Bishop, who listened to it with marked interest, and desired to hear some parts of it a second time. Soon afterwards, while slowly pacing the room, he was heard repeating in a low but emphatic voice, and as if applying the words to himself, some of the most striking expressions of humility, faith, and hope, uttered on the occasion referred to by that eminent Christian.

There was something inexpressibly interesting, and which will find a response in every Christian bosom, in the feelings with which he himself continued to regard the approaches of death. Deeply sensible how much of imperfection mingles with and mars the best actions and obedience of our fallen race, the idea of passing into the presence of the Great Supreme, infinite in purity and holiness, impressed him with solemn awe, and led him again and again to try by the test of Scripture the foundation of his immortal hopes. His self-communings, and the particular texts which sustained and animated his faith, he himself recorded, with his almost dying hand, on some loose sheets of paper, and the following is a copy of this interesting document : —

GROUNDS OF CHRISTIAN CONSOLATION.

Learn of me, for I am meek and lowly of heart,
 and ye shall find rest unto your souls. Matt.
 xi. 29.

Him that cometh unto me, I will in no wise cast
 out. John, vi. 37.

No one will truly go to Christ who does not
 feel the want of a Saviour.

This feeling can arise only from the sense of sin.
 I said, I will confess my sin unto the Lord, and
 so Thou forgavest the iniquity of my sin. Ps.
 xxxii. 5.

Blessed is he whose transgression is forgiven,
 and whose sin is covered. Ps. xxxii. 1.

The blood of Christ cleanseth from all sin.
 1 John, i. 7.

By Him we are justified.

Being justified by faith, we have peace with God.
 Romans, v. 1.

My peace I give unto you, not as the world
 giveth, give I unto you. John, xiv. 27.

Lord increase our faith. Luke, xvii. 5.

Lord I believe, help Thou mine unbelief. Mark,
 ix. 24.

Oh Lord, we beseech Thee, mercifully hear our
 prayers, and spare all those who confess their sins
 unto Thee, that they whose consciences by sin are
 accused, by Thy merciful pardon may be absolved
 through Christ our Lord. Amen.

Now the God of Hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost. Romans, xv. 13.

CHRISTIAN RECOLLECTIONS.

Come unto me all ye that travail, and are heavy laden, and I will give you rest. Matt. xi. 28.

To Thee, oh Lord! I come, weary and heavy laden with the burden of my sins. To Thee I confess them in heart-felt and sincere humility.

To Thee alone, oh Lord! my Creator, my Saviour, my Comforter, and Sanctifier, I look for mercy and forgiveness.

I have confessed to God the sins of my past life. I think of them daily with grief and contrition. I think of them as most deserving of God's anger and punishment. But I console myself with the remembrance of God's promise of forgiveness to confessed and forsaken sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John, i. 8, 9.

God so loved the world that He gave His only begotten Son, that all who believe on Him should not perish, but have everlasting life. John, iii. 16.

There is no peace with God without pardon, and no pardon without belief. Being justified by faith,

being pardoned through faith, we have peace with God.

There can be no doubt that the doctrines of the New Testament, delivered by Apostles and Martyrs, who died in verification of them, must be true. There can be no doubt that God is, and that He is a rewarder of them that diligently seek Him. I believe that God sent His Son into the world to be the Saviour of the world. I believe that the Son of God came into the world to save sinners by His death on the cross, and that without that atonement there is no salvation.

I believe that the Holy Spirit of God is the Teacher, Instructor, Comforter, and Sanctifier, and that through Him only we believe in Christ.

I believe that Christ was made Sin — that is, a sin-offering for us, that we might be made the righteousness of God in Him. 2 Cor. v. 21. The blood of Christ cleanseth from all sin. 1 John, i. 7.

On the 11th of February the Bishop dictated his last letter to a literary friend, but in so low a voice as to be scarcely audible, and he had great difficulty in franking it.

On Sunday the 12th of February he appeared a little better, and was able to listen with interest to the church service and a sermon. His mind was peaceful, calm, and happy, and he conversed pleasantly in a low voice with those around him. After tea he repeated Mrs. Hemans's beautiful sonnet,

written on her death-bed, on hearing the Sabbath bells *, until he came to the concluding lines,

“ I may not tread
With them those pathways, to the feverish bed
Of sickness bound : yet oh ! my God ! I bless
Thy mercy, that with Sabbath peace hath fill'd
My chasten'd heart, and all its throbbings still'd
To one deep calm of lowliest thankfulness.”

In attempting to repeat this passage his voice faltered, and he was mastered for a few moments by strong emotion ; but recovering himself, he exclaimed, “ Let me finish them, I *wish* to finish them ; ” and then calmly proceeded to the end of the sonnet, while all around him were much affected. He had continued to this time to read family prayers in the evening. On this day he did so for the last time. His voice was very weak, but deeply earnest. It had long been customary with him to have a chapter of the Bible read after prayers, together with Fénélon's “ Reflections ” for the day. On this occasion he selected for himself a Confession of Sins, and

* The Bishop greatly admired this sonnet. It is as follows :—

“ How many blessed groups this hour are bending,
Through England's primrose meadow-paths their way
Towards spire and tow'r, 'midst shadowy elms ascending,
Whence the sweet chimes proclaim the hallow'd day !
The halls, from old heroic ages grey,
Pour their fair children forth ; and hamlets low,
With whose thick orchard-blooms the soft winds play,
Send out their inmates in a happy flow,
Like a free'd vernal stream : I may not tread
With them those pathways, to the feverish bed
Of sickness bound : yet oh ! my God ! I bless
Thy mercy, that with Sabbath peace hath fill'd
My chasten'd heart, and all its throbbings still'd
To one deep calm of lowliest thankfulness.”

part of the Office for the Sick, from a Book of Devotions.

On the evening of the 13th of February the Bishop was so unwell, that he retired early to his room, never again to leave it. During the three ensuing days he lay in a state of great debility, but was not materially worse. In this state of prostration he gave a manifest proof how strong the ruling passion was even in death. He had sent to the press at the close of the preceding week a final letter to Dr. Scholtz, defending his own views respecting the controverted verse. He asked for the proof sheet on the very day on which he thus took to his bed, but it was not ready. On the next day, the 14th, his servant procured and brought several copies of it to him. The Bishop rallied for a moment *

* This instance of the rally of mental energy, at the signal of a cherished and favourite object — even under the approaches of death — is not unlike an interesting fact connected with the closing scenes of the life of venerable Bede. His last days had been employed on his translation of the Gospel of St. John into the Saxon language. The day before his death the person that wrote for him, observing his weakness, said, "There now only remains one chapter, but it seems difficult to you to speak." "It is easy," he replied; "take another pen and write as fast as you can." About nine o'clock he sent for some of his brethren, to divide among them a few articles that were in his chest. While he was speaking to them, Wilberch, the amanuensis above referred to, said, "There is now, master, but one sentence wanting," upon which he bid him write quick, and soon after the young man said, "It is now done;" to which Bede replied, "Well, thou hast said the truth — it is now done. Take up my head between your hands, and lift me, for it will please me much to sit over against the place where I have been wont to pray, and where I may yet invoke my heavenly Father." Being thus seated, he said, "Glory be to the Father, Son, and Holy Ghost;" and as he pronounced the last words, expired. *Vide CHALMERS' Biographical Dictionary.*

on being told it was come, and desired that he might be supported in bed while he franked two covers enclosing proof sheets to his friends, Dr. Babington and the late Rev. Francis Huyshe. With the aid of his man-servant and of Mrs. Burgess he at length accomplished his object, though with great difficulty.

With this effort the Bishop resigned every earthly anxiety, and his thoughts became wholly absorbed by religious meditation and prayer.

On the evening of Thursday, Mr. Maule, his assiduous medical attendant, on taking leave of him, expressed the hope that he would be able to lie still, and obtain some rest; to which the Bishop replied, "The only rest I desire, or have ever sought for, is pointed out in those comforting words, — 'Come unto me all ye that are weary and heavy laden, and I will give you *rest*;' " uttering the last words with all the emphasis in his power: "And as for peace, through faith we have peace with God; and if we have peace with God, we have peace with all the world. Is it not so?" He then added a cordial "Good night."

He continued to grow weaker until the ensuing evening, when so decisive a change took place, that his medical attendants declared the struggle was well nigh over. His sight seemed to be gone — he appeared to be scarcely conscious of any thing that was passing around him — his utterance became very indistinct — and the oppression on his breathing

was extreme. His old servant, who for months had scarcely lost sight of him, was unwearied in his attentions to his dying master, and studious of every thing that could alleviate his sufferings. He was sensible, which he proved by his rejection or acceptance of any thing that was offered, and as long as he was able he never omitted to add his thanks for every attention. Throughout the night of Saturday his breathing grew shorter and shorter, till about two on the morning of Sunday, the 19th of February, when he gently breathed his last.

The funeral took place in Salisbury Cathedral on the 27th of February. The shops of the city were closed by general consent, and the cathedral was crowded. The body left Southampton early in the morning, and reached its last home about one. It was met at the great western door by the Clergy of the Chapter, headed by the Dean, and followed by those of the city, and of the immediate neighbourhood. The moment it entered the precincts of that venerable fane, the organ poured forth its rich volume of majestic sound, while the voices of the choir responded in those sublime words, "I know that my Redeemer liveth." The place selected for the grave was the south transept, near those of the relatives of Bishop Ken. The service was read very impressively by the Dean, and as we committed the remains of this eminent servant of God to the silent tomb, I could not but reflect, What would now avail the purple and the mitre which adorn that coffin —

what the dignified title of Bishop of Salisbury, and all the reputation of the critic and the scholar, had he not also been, in heart and life, a true disciple and follower of Jesus Christ ?

“ Tell them it is an awful thing to die ;
‘ Twas ev’n to *him* ; but, the dread path once trod,
Heaven lifts its everlasting portals high,
And bids the ‘ pure in heart ’ behold their God.”

“ What I was as an artist ” (the sculptor Bacon desired might be graven on his tomb) “ appeared to me of some importance while I lived, but what I really was as a believer in Christ Jesus is the only thing of importance to me now.”

The following tribute paid to his memory by Dr. Denison, his successor in the see of Salisbury, at the first meeting of the Church Union Society after the Bishop’s death, is not less impressive than just. After touching on the utility and excellence of the Society, and mentioning that the system of charity which it embraced had first been organised by Bishop Burgess, in the diocese of St. David’s, he thus proceeds : —

“ And as circumstances have thus led me to advert to his name, may I be allowed to pay a passing tribute to his departed worth.

“ It is not necessary for me, and would be presumptuous, to speak of that with which the world at large is well acquainted, viz. his deep erudition and extensive and exact studies in both sacred and pro-

fane learning. It would ill become me, a stranger, to speak to you, who knew and loved him, of that which I can know only by report, the gentle and unobtrusive virtues of his private life ; how with meekness, humility, and Christian charity, he lived in good repute with men, and adorned the doctrine of God his Saviour in all things. But I may be allowed to speak of that which the occasion suggests, viz. the deep feeling he entertained of the importance of the work of the ministry, and his careful anxiety for its due discharge. It was this high sense of the nature of the ministerial office, which made him scrupulous and exact beyond almost all other bishops in ascertaining the qualifications of those whom he admitted to minister in holy things. It was this same sense which made him feel deeply the importance of supplying the place of those whose ministrations failed through age or infirmity, and led him, in two successive dioceses, to establish institutions whose operations should especially be directed to the supply of this want. Nor did it seem to him enough to watch during his life with anxious care over this his favourite object, but even in his death, while he delegated the charge of this Society to those who, he well knew, would earnestly endeavour to supply his place, he so endowed it by his own munificence * as not to allow the execution of

* The Bishop bequeathed the sum of 3000*l.* to the Salisbury Church Union Society.

his object to be altogether dependent upon the zeal of others.

“ We may believe that he did in this a work well pleasing to the Lord ; and we should not fail to add our endeavours that his efforts be not in vain.”

Conceived in the same spirit was the tribute paid to his memory by Dr. Pearson, Dean of Salisbury, in a sermon preached in the Cathedral, upon the Sunday after his funeral :—

“ And here I cannot but remind you of one who will, I doubt not, have his share in the glory and the happiness of that celestial day. I refer to the late venerable Bishop of this diocese. How sincerely he was beloved and revered I need scarcely say. The feeling of attachment and respect to his memory is universal ; and I am happy in having this opportunity, which I cannot but deem peculiarly appropriate, of adding my grateful testimony to that of so many others, to the various graces and virtues of his character. To the talents and the learning of our late excellent diocesan ; to his inflexible integrity and consistency, both of principle and conduct ; to his public spirit, and his patriotic love of all our ancient, and especially our ecclesiastical, institutions ; to his disinterestedness and liberality ; to his active benevolence and diffusive charity ; to the kindliness of his affections, and the sweetness of his manners, — a just and general tribute has been and will continue to be paid.

“ The subject which we have been considering

rather leads me to speak of the *Christian* character of our late venerable Bishop, and of that faith and hope which have been completed and realised in the happiness of a future world. " His reliance on his Saviour's merits for pardon and acceptance in the sight of God was simple and sincere. Blameless and abundant as he was in every good work, he depended for salvation only on the atonement of Jesus Christ. This gave peace to his conscience, and enabled him to rejoice 'in hope of the glory of God.' He truly loved his Redeemer, and earnestly desired the extension of his kingdom. He was 'a lover of good men,' and delighted in their society. He was a father and friend to the poor. He was spiritually minded, which is 'life and peace.' How fervently he desired, and how diligently he pursued the perfection and the happiness of a higher world, those who conversed with him most confidentially and unreservedly best know. He aspired to the communion of prophets and apostles, of saints and angels, and, more than all, to a nearer and more intimate approach to 'God the Judge of all,' and to 'Jesus the Mediator of the new covenant.' The anticipation of this blessed and glorious termination of his earthly course cheered him amidst the infirmities of age, and the prospect of the grave. His faith triumphed over the last great enemy; and he is, doubtless, now safe in 'the resting-place of the spirits of the just,' awaiting, in joyful hope, the adoption, that is, 'the re-

demption of the body,' in that day when, with the assembled Church of the redeemed, he shall arise radiant and immortal from the tomb."

The following extract from a charge of Archdeacon Berens (a justly respected name) is added, on account of its characteristic fidelity of description :—

"To those who knew the Bishop intimately, and saw him in the retirement of his own family, there was, in his demeanour, something singularly engaging. There was an unruffled calmness, a quiet cheerfulness, a gentle and unaffected courtesy and kindness of manner, which well befitted a Christian bishop. Familiarly acquainted, as he was, with the classical and theological literature of all ages ; possessed of a memory, even in advanced years, remarkably retentive and well-informed in the current literature of the day, his conversation was most instructive and interesting ; and he was particularly pleased when he could give to the intercourse of friendship any thing of a religious character. The prayers which he used in his family were the prayers of the Liturgy, but those Collects were especially selected which were the most strong and explicit in expressing reliance upon the Atonement of Christ, and upon the sanctifying influences of the Holy Spirit. I never knew any one who appeared to live in more constant anticipation of the time when he should be summoned to his last account, or who was habitually sustained by a more lively faith in the merits and mediation of the Redeemer."

The facts detailed in this volume, and the impressive testimonies which have been quoted, may well absolve the Author from placing before his readers a particular summary of the intellectual and moral qualities which shed so bright a lustre on the character of Bishop Burgess. But he may be allowed to add a very few remarks on his merits as an Author.

As a controversialist, he was a rare instance of tenacious earnestness and zeal in maintaining and defending his own opinions, or challenging those of others, without the slightest admixture of polemical bitterness. Controversy was always carried on by him in a courteous and Christian spirit, and he gave no advantage to an opponent by want of temper, or by any ebullitions of spleen or impatience.

He possessed, as a critic, much skill in detecting the weak points or fallacies of an argument, and placing his own sentiments in an advantageous light. Whatever was the subject of which he treated, he never failed to bring the stores of deep study and extensive learning to bear upon it, though it is to be regretted that his conclusions were sometimes drawn in stronger terms than the premises warranted, and that his judgment did not always keep pace with the march of his erudition.

The elegant flow and the lucid expression of his Latin style have been often and justly admired; and he composed in his native language with vigour, correctness, and elegance.

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The publications of the Bishop were very numerous, and tended to attract particular attention to many interesting subjects connected with classical learning and research, with the doctrines and evidences of Christianity, or with the criticism of the Sacred Writings. Of the principal of these a list is printed in the Appendix, and a summary of some of the most important has been given in the preceding pages. The republication, either in whole or in part, of his ablest treatises, would be highly honourable to his researches as a scholar, his acuteness as a critic, and his piety as a Divine. Had he, however, directed his powers of application and his learned attainments to fewer topics, or concentrated them on some select subject of general interest, he might have enriched the literature of his country with more permanent monuments of his fame.

As it is, he has left behind him numerous materials for thought, and great stores of learning to aid the researches of the student and the critic; but in whatever light posterity may regard his writings, the name and memory of Burgess will not cease to be revered in the Church of Christ, as a model of Episcopal virtue and Primitive Piety.

APPENDIX.

No. I.

MR. GRANVILLE SHARP'S RULE.

IN adverting to the publication of the second number of the *Museum Oxoniense*, we stated that the Appendix would give some account of a remarkable treatise which it included, entitled "Remarks on the Uses of the Definitive Article in the Greek of the New Testament, containing many new proofs of the Divinity of Christ, from passages which are wrongly translated in the common English Version," by Granville Sharp, Esq. This tract, which we are assured by its author would never have seen the light but for the intervention of Mr. Burgess, who selected it from various others placed at his disposal, has given rise to much animated discussion on critical questions of great interest connected with the scriptural evidences of the Divinity of Christ. In these discussions Mr. Burgess took for a series of years so prominent a part, that it becomes the duty of his biographer to place before his readers, in as popular a form as the subject will authorise, a general sketch of the nature of the controversy.

Mr. Sharp, who was an able linguist, and devoted to the study of Sacred Literature, maintains in this tract, that the force of various texts bearing strong testimony to the Divinity of Christ, had been in a great degree sacrificed by the translators of our English Bible, from their not having adhered to the following critical canon, which he maintained was established by the genius of the Greek language, and by the practice of its best writers, both sacred and profane.

When two personal nouns of the same case are connected

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by the copulative (και—*and*), if the former has the Greek definite article and the latter has not, they both relate to the same person. Example: 2 Peter i. 1. *εν δικαιοσυνη του Θεου ημων και Σωτηρος ημων Ιησου Χριστου*, which, according to the rule, should be rendered thus: Through the righteousness of Jesus Christ, our God and Saviour.

Titus ii. 13. *Προσδεχομενοι την μακαριαν ελπιδα, και επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου*.

Waiting for that blessed hope, and the glorious appearing of Jesus Christ, the great God and our Saviour.

A comparison of these texts with the translation of our English Bible, will at once show an unlearned reader how much the fulness of their evidence in support of the doctrine in question is augmented by the above change in the particles. In fact, the words "the great God and our Saviour Jesus Christ," in the last text, may be understood, as translated in our Authorised Version, to refer to two distinct persons, whereas the Greek idiom, as developed by Mr. Sharp's rule, strictly confines their application to one and the same person, viz. Jesus Christ.

Among other texts, the following are instances of similar mistranslation: — 2 Thess. i. 12.; 1 Tim. v. 21.; Ephes. v. 5.

Various modifications of the above rule were given by Mr. Sharp, and certain exceptions, the nature of which he carefully defined. These were subjoined to a new edition of the original tract, which was soon after published by Mr. Burgess, who added from his own pen, "A plain historical proof of the Divinity of Christ, founded on Christ's own testimony of himself, attested and interpreted by his living witnesses and enemies, the Jews." This part of the volume was a popular abridgment of the able sermon which he preached in 1790. (*Vid.* p. 137.) It was annexed to Mr. Sharp's treatise, for the convenience of unlearned readers, and was also printed separately for the use of his own parishioners. He published a second edition of the above Treatise, in 1804, after his elevation to the Episcopal bench, with the following letter addressed to Mr. Sharp: —

"DEAR SIR,

" I HAVE great pleasure in presenting you with a new edition of your valuable tract. That you have very happily and decisively applied your rule of construction to the correction of the common English version of the New Testament, and to the perfect establishment of the great doctrine in question, the Divinity of Christ, no impartial reader, I think, can doubt, who is at all acquainted with the original language of the New Testament. I say decisively applied, because I suppose in all remote and written testimony, the weight of evidence must ultimately depend on the grammatical analogy of the language in which it is recorded. I call the rule yours; for though it was acknowledged and applied by Beza and others to some of the texts alluded to by you, yet never so prominently, because singly, or so effectually, as in your remarks. In the addition to the former edition I wished to excite the attention of a learned and declared enemy to the doctrine of our Saviour's Divinity; but he is no more; and I do not know that he even expressed, or has left behind him any opinion on the subject, or that any other Socinian has undertaken to canvass the principles of your remarks. The public has, however, lately seen an ample and learned confirmation of your rule, drawn from a very minute, laborious, and candid examination of the Greek and Latin fathers, in 'Six Letters addressed to Granville Sharp, Esq., respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. London, 1802.' I have taken some pains to improve the 'Plain Argument for Christ's Divinity,' which I before subjoined to your 'Remarks.' In this edition I have prefixed to it a table of evidences by Dr. Whitby, which I hope the younger part of your readers will find useful to them in pursuing the different branches of this most important subject; and you, I think, will not disapprove, because it is conducive to the principal purpose of your tract."

The important conclusions deducible from Mr. Sharp's rule, and the authority of such a scholar as Mr. Burgess, naturally attracted the attention of the learned world to the subject. It was attacked and ridiculed by writers of the Unitarian school with great asperity, though with little of critical acumen.

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But the able treatise in support of its validity, alluded to in the preceding letter, soon afterwards appeared from the pen of Mr. (now Dr.) Wordsworth, and Master of Trinity College, Cambridge. Mr. Wordsworth's defence of the rule was conceived in the true spirit of induction. He reasoned thus:—If Mr. Sharp's rule be valid, then will the interpretation of the texts affected by it, quoted in the writings of the Greek fathers, be in correspondence with its tenor; for whatever opinions may be entertained of those venerable writers in other respects, it will not be denied that such men as St. Chrysostom and St. Basil are competent authorities upon questions connected with the structure and idiom of their native tongue. Accordingly he examined with this view works of seventy Greek and nearly sixty Latin fathers, extending from the second to the twelfth century, a period of one thousand years, besides other theological writings; and the general result was, a complete confirmation on the part of the Greek fathers of Mr. Sharp's rule.

The result as respects the Latin fathers was of less importance, because they were only translators (unlearned often) from the Greek. Their observance of the rule is less uniform and consistent, but Jerom (from his superior learning, himself a host,) is among those who do support it; and as respects one of the most important of the texts referred to, viz. Titus ii. 13., fifty-four Greek authorities, and no less than sixty of the Latin fathers and divines interpret it according to Mr. Sharp's canon. The candour and impartiality displayed by Dr. Wordsworth in this investigation were not less signal than his indefatigable industry and research, and it may justly be asserted that its conclusions have never been refuted.

One of the objections urged with most confidence against the critical authority of Mr. Sharp's rule was the illiterate character of the Sacred writers, and the improbability that those whose Greek style was so far removed from classical purity, would be correct or uniform in practice with respect to such delicacies of expression as are involved in the use of the Greek Article. A very learned and competent authority, the late Bishop Middleton, has ably refuted this objection. He has shown (in his work on the Greek Article) that though

the Apostles and Evangelists write not with the elegance of learned Athenians, their use of the Article is purely and correctly Greek; and that whatever apparent deviation from it takes place, which is rare, is chiefly in quotations from the Septuagint, or in a few passages, literally translated from the Hebrew. The LXX were servile translators, and every where kept as close to the original, as the Greek idiom would admit.

Bishop Middleton's conclusion is, that, with certain limitations, which do not interfere with the preceding interpretation of the texts affected by this controversy, Mr. Sharp's rule, and his application of it to the New Testament, is in perfect conformity with the usage of the best Greek classics, and with the syntax of the Greek tongue; and he adds his conviction, that the passages in question were understood by the fathers as Mr. Sharp would translate them; and as without doubt they will be translated at some future period.—*Vide* "Middleton on the Greek Article," 8vo., second edition, pages 79. 90, 91. 152.

Professor Stuart, of America, in an elaborate Treatise published in the Biblical Repository of that country, endeavours to prove, by a reference to Greek authorities, that the critical canons of Middleton, with respect to the Article, admit not of the universality which he claims for them, but are subject to exceptions which much weaken the force and certainty of his conclusions. Yet even Stuart admits that where definiteness is a main object, the article which might otherwise be omitted is inserted. This being conceded, the light reflected on the question at issue, by Mr. Wordsworth's tract, becomes increasingly important, for he clearly proves, by a reference to undeniable fact that, the most learned and illustrious writers of the Greek Church recognise, by their unanimous consent, by their authority, and by their inferences, the validity of the contested rule in the case of the principal texts affected by it, texts in which definiteness was peculiarly essential.

No. II.

A LETTER to the Right Honourable LORD VISCOUNT MELBOURNE, on the Idolatry and Apostasy of the Church of Rome; in Proof that the Doctrines of the Church of Rome are not fundamentally the same with those of the Church of England. By the BISHOP of SALISBURY.

MY LORD,

THE bill which gave occasion to the letter, which I have now the honour of addressing to your Lordship, has been abandoned. But the opinion which your Lordship, in moving the second reading of the bill, maintained, respecting the supposed identity of the fundamental doctrines of the Churches of England and of Rome, is still before the public, and may be the ground of other projects of ecclesiastical innovation, similar to the momentous measure of the discarded bill, if, on re-consideration of the opinion then maintained, you should not see its incorrectness. My Lord, if the public prints have faithfully reported your speech, in moving the second reading of the *Irish Church Bill*, your Lordship is represented to have said, that the doctrines of the Roman Catholic Church are fundamentally the same with those of the Church of England. A Roman Catholic writer, in his project for the re-establishment of popery in Ireland, has lately asserted, that "if we except extreme unction, the Protestants admit *all the other leading rites* of "the Catholic Church," leaving his uninformed readers to suppose that, excepting the article of extreme unction, there is very little difference between the Protestant and Roman Churches in their religious tenets. This is an old stratagem of the Roman Church for the removal of Protestant prepossessions against her communion, and apprehensions of danger from any association with it. This favourable aspect towards the Church of Rome is a great and fatal delusion, as we unhappily know too well, from its influ-

ence on the legislature in 1829, when it was contended that the admission of Papists into parliament would tranquillise Ireland, strengthen the Church of England, and give satisfaction to all parties. The same favourable feeling towards the Church of Rome seems to have possessed your Lordship's mind, when you confidently asserted that fundamentally her doctrines were the same with those of the Church of England. But, my Lord, the doctrines of the Roman Church are so far from being fundamentally the same with those of our Church, that they are fundamentally and essentially opposed to them, and subversive of them. The Church of Rome has not left us at a loss to know what are the *fundamental* articles of her creed. Your Lordship will, I doubt not, readily admit, that all doctrines are to be so denominated in both Churches, which are held in each to be necessary to salvation. Such are the doctrines which are contained in the creed, commonly called Pope Pius's Creed, which at once presents this broad difference between the Church of Rome and all other churches — that all who deny her doctrines are pronounced by her to be accursed. In that creed are contained the following articles of her faith, without the belief of which she declares that no one can be saved :—The supremacy of the Pope and of his church, transubstantiation, the sacrifice of the mass, the worship of saints, the veneration of images and relics, purgatory, penance for the remission of sins, seven sacraments, &c.

These articles of Pope Pius's Creed are fundamental doctrines of the Church of Rome, and *not* of the Church of England, but were rejected by her three centuries ago, as idolatrous, impious, and heretical. And so utterly at variance are they with the doctrines of our Church, that they are subversive of our whole Protestant establishment. Yet on the supposed approximation of the two churches was founded much of that fatal delusion which led to the extinction of the purely Protestant character of the British legislature, by the admission of Papists into the great council of the nation. In consequence of this recent anomaly in our constitution, and the utter forgetfulness of the anti-British as well as anti-Protestant spirit of Popery, much encouragement has been given

to it in Ireland, to the great detriment of the Established Church, and of the true profession of the Gospel.

The peculiar doctrines of the Church of Rome in Pope Pius's Creed are preceded by the Nicene Creed, which creed being common to both churches, has probably contributed to the supposition that the doctrines of both churches are fundamentally the same. But, my Lord, the doctrines of Christianity contained in the Nicene Creed are so perverted by the Church of Rome, from the true sense of Scripture, by the additions of the Papal creed, as to constitute a very different profession of faith from that of the Gospel and of the Church of England. In the Scriptures we are taught that there is only *one* God, and in the Nicene Creed we profess it. But the Church of Rome, by her adoration of angels and saints, and prayers to them for spiritual and temporal blessings, becomes a worshipper of *many* gods. The Scriptures teach us that there is *one* Mediator between God and man, and only one name under heaven by which men must be saved; but in the Church of Rome every saint is a mediator, and every mediator a saviour. By the Scriptures we are taught that Christ offered himself *once* on the cross for the sins of mankind. The Church of Rome professes in the mass to offer up Christ *every day* as a propitiatory sacrifice to God. In the Gospel we are taught to honour the Son even as we honour the Father. But in the Church of Rome greater honour is paid to the Virgin Mary than to the Son, or to the Father. The Church of England believes that Christ in his *divine nature* is omnipresent, and that he is nowhere *bodily* present, but in heaven at the right hand of God. The Church of Rome teaches that Christ is bodily present in the consecrated bread of the Eucharist, and in every particle of bread that is eaten at the Lord's Supper. Nothing more strongly shows the fundamental difference of the Church of Rome from the Church of England than the *doctrine*, that the bread and wine are changed by consecration into the body and blood of Christ; and the *worship* of Christ under the *visible forms* of bread and wine; the belief of which the Church of Rome declares to be necessary to every man's salvation; but which the Church of

England pronounces to be idolatry, — to be abhorred of all faithful Christians.*

You object, my Lord, to the imputation of idolatry, as applied by the Protestant prelates of the Irish Church to the Church of Rome. The charge of idolatry was so applied by our Reformers of the sixteenth century, who were born and bred Papists, and knew by their own experience and knowledge what Popery was. It is so applied in our Liturgy and Homilies; and has been so applied by the best informed and most learned † Protestants from their time to the present. It may be sufficient to quote the testimony of Bishop Jeremy Taylor: — “We know idolatry is a damnable sin; and we know that the Roman Church, with all the artifices she could use, never can justify herself, or acquit the common practice [image-worship] of idolatry.” ‡ It is the legitimate language of parliament, and has been the language of your Lordship’s own solemn declaration, as often as you have taken your seat in either house of parliament, — in terms expressive of the most unequivocal *belief* that “the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as now used in the Church of Rome, are superstitious and idolatrous.” §

When your Lordship, in your speech on the Irish Church Bill, condemned the charge of idolatry against the Church of Rome, as an insult on the Irish population, it must have been on the supposition that the worshippers of one supreme God are incapable of idolatry. But, my Lord, the profession of belief in one God, and the worship of one supreme God, are no proof that the members of the Church of Rome are not idolatrous by the worship of the Virgin Mary and other saints.

* Declaration subjoined to the Communion Service.

† Bishop Jewell, Archbishop Whitgift, Bishop Bilson, Bishop Andrews, Bishop White, Archbishop Usher, Bishop Davenant, Bishop Jeremy Taylor, Bishop Downman.

‡ Dissuasive from Popery, p. 10. Preface.

§ Declaration (30 Car. 2.), “I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare, that I do believe,” &c.

The Jews, who were under the immediate and peculiar government of God, were addicted to idolatry from the time they left Egypt, uniting the worship of Baal with that of Jehovah, in spite of God's awful judgments against it, and in defiance of the national calamities which it frequently brought upon them, till they were finally punished for it by the total overthrow of their nation, and their captivity in Babylon. The most enlightened people of pagan antiquity were worshippers of one supreme God, at the time that they had many subordinate deities, national, domestic, and local, like the deified angels and saints of modern Rome.

For an exact parallel between Pagan and Papal idolatry, I may refer your Lordship not only to Dr. Middleton's celebrated Letter from Rome, but to the author of a tract, entitled "A true and lively Representation of Popery, showing that Popery is new-modelled Paganism, and perfectly destructive of the great Ends and Purposes of God in the Gospel," published in London in 1679; a period, when the *increase of Popery* extorted from the legislature a remedy*, which we have lived to see *repealed*, to the *great increase* and encouragement of Popery — a remedy, the wisdom and expediency of which nothing was wanting to prove, but *its loss* (what if it may be but a temporary loss?) and the renewed and dear-bought experience which has followed this repeal.

Your Lordship objects to that part of the petition of the Protestant Prelates of Ireland, which appeared to you to be couched in injurious, uncharitable, and unchristian language towards the Roman Catholic Church of Ireland. "The words *usurpation, idolatry, and blind superstition*," you observe, "are not terms of conciliation, nor were they fit language for a bench of right reverend prelates." The language is justified by the example of the many great authorities before mentioned, from Bishop Jewell down to Archbishop Usher, who have proved the Church of Rome to be usurping, idolatrous, and superstitious. The words are not terms of conciliation; but they are the language of truth, of history,

* 30 Car. 2., A. D. 1678, repealed 1829.

and (as before mentioned) of parliamentary authority. What other term, indeed, than *usurpation* can be given to the assumption of universal dominion over the Church of Christ, which the Pope and the Church of Rome have employed to the degradation of sovereigns, the interdict of kingdoms, and the massacre of provinces? What other terms can with truth be applied to the bowing down in prayer before the images of saints, and to the adoration of Christ under the visible forms of bread and wine, than those which are employed by our church and parliament, and constitutionally adopted by your Lordship?

Your Lordship laments the great errors of the Church of Rome; and you scruple not to deprecate the spirit of some of her doctrines. But experience has abundantly shown, that those errors are not to be reformed, nor her doctrines mitigated, by conciliation and concession. To call idolatry, superstition, and apostacy by any other terms than by their own appropriate appellations, is not to conciliate the Church that is guilty of such corruptions, but to confirm her members in their errors, and to mislead uninformed Protestants. The Prophet's denunciation is true in respect of religion above all other subjects: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness."

The disuse of the old parliamentary terms, Popery, Papistry, and Papists, and the common use of the term Catholic instead of Popish, — of Catholicism instead of Popery, — of *real presence* instead of transubstantiation, — cannot fail to confound the understandings of uninformed and unthinking Protestants, and to propagate pernicious errors. The Church of Rome is falsely called *Catholic*, and most inconsistently denominated *Roman Catholic*. It never was the Catholic or universal Church of Christ, either in authority or doctrine: — not in authority; for it never had dominion over the Eastern Church, nor over the whole Western Church, for the first ten centuries, nor after the beginning of the sixteenth.

Nor can a church be Catholic in doctrine, which has added to the generally received faith of Christians sundry articles of belief, as necessary to salvation, which are mere "novelties and heterodoxies," as they are called by Barrow at the close of

his never-answered and unanswerable Treatise on the Pope's supremacy. The boasted term *Catholic*, as applied to the Church, is a novelty unknown to the Scriptures, and to the primitive Church of Rome; and though used by the Greek Church in the fourth century, was not admitted into the Roman Creed till after the fifth or sixth century. The Papal Church therefore has not the claim of antiquity for the term *Catholic*, nor even the authority of the Trent Creed for the *mode* in which it is applied. For in that Creed the Church of Rome is called *Catholic Roman*, and not *Roman Catholic*. But whether entitled Catholic Roman, or Roman Catholic, nothing can excuse the incongruity of combining in one appellation two contradictory terms, *universal* and *particular*, so as to call it either an universal particular, or particular universal Church.*

Your Lordship condemns in harsh terms the employment of Protestant missionaries in Ireland, as if it were placing the Irish population on a level with the worshippers of Juggernaut. Your Lordship is evidently not aware of the state of Popery in Ireland, or of the extent of that blind superstition and idolatry which is stated in the petition of the Protestant Prelates of Ireland; or of the details which have been given of it in various publications from the time of the Reformation to the present. Of its present state, I can refer your Lordship to a very recent account in a tract entitled *Popery in alliance with Paganism*, by John Poynder, Esq., especially in Letters XII. and XIII. concerning the *Water Idolatry* in Ireland. Of a former period the following is by the Bishop of Down in 1686,—the learned, the pious, the excellent Jeremy Taylor, in the preface to his *Dissuasive from Popery*: “We have observed amongst the generality of the Irish such a declension of Christianity, so great credulity to believe every superstitious story, — so little sense of true religion and the fear of God, so much care to obey the Priests, and so little to obey God, — thinking themselves more bound to swear on the Mass-book

* “And whereas the Papist boasts himself to be a Roman Catholic, it is a mere contradiction; as if he should say, universal, particular, or Catholic schismatic.”—*Milton's Tracts on True Religion*.

than on the four Gospels, and St. Patrick's Mass-book more than any new one;—these and so many other things of like nature we see daily, that we being conscious of the infinite distance, which these things have from the spirit of Christianity, know that *no charity can be greater than to persuade the people to come to our Churches, where they shall be taught all the ways of godly wisdom, of peace and safety to their souls.*"—I shall give one particular instance of their miserable superstition and blindness, for which I refer your Lordship to the whole very instructive passage from p. xii. to xviii.

Deeply as we are interested in the responsibility imposed upon us by our connection with India to diffuse the light of religious and moral truth among its inhabitants; this responsibility, as it respects Ireland, is increased in a tenfold degree in proportion to our religious and political affinities with it, as well as its vicinity,—in proportion, too, to *that* declension from the light of the Gospel, which your Lordship laments and deprecates in the errors of the Church of Rome,—in proportion also to the duty entailed upon us of maintaining, in its primitive truth, that Gospel which we have the highest historical authority* for affirming was preached in these islands by some of the apostles; and consequently the duty of *opposing the establishment of any religion contrary to the Gospel*;—and lastly, in proportion to the long neglect of these Protestant duties towards Ireland in past times.

The three historical characteristics of the Christian Church in these islands,—Apostolical, Episcopal, and Protestant,—as it subsisted *before the end of the sixth century*, should never be forgotten, as motives of attachment to its authority, and of zeal in its defence; as evidences of its antiquity and independence on the Church of Rome, and means of disabusing the minds both of Romanists and Dissenters,—of Romanists, ignorant of the *compact between Pope Adrian and Henry the Second*, so late as the twelfth century, by which Popery was first introduced into Ireland; and of Dissenters forgetful of the *origin of Dissent* in the *sixteenth century*.

* Clemens Romanus, Eusebius, Theodoret, Gildas, &c.

Your Lordship is of opinion that "Protestant missionaries in Ireland have not the quality essential to missionaries, — of disinterested parties ; and that it is to be doubted whether missionaries have been productive of that good which has been generally ascribed to them." What purer interest, or more righteous motive, can any man have than the conversion of his fellow creatures from idolatry and blind superstition, by the diffusion of the Gospel, and a pure profession of Christianity among them? And if we may judge of the beneficial effects of missionary labours in the cause of religion from the success of one individual, we might resolve all doubts on the subject by an appeal to the life of Swartz, which has lately been read by the public with so much interest, from the pen of the Dean of Salisbury. But, great and influential as were his talents and example in our *eastern* empire, the success of our *home* missions in the reign of Edward VI., by the zeal and piety of Bernard Gilpin, for the instruction and conversion of a benighted population, bred up in the errors of Popery, is more to the purpose of meeting your Lordship's objection to the employment of Protestant missionaries in Ireland. Bernard Gilpin, who was Rector of Houghton-le-Spring, in the county of Durham, was also a licensed preacher, and in that capacity itinerated through Northumberland, Yorkshire, Westmoreland, Cumberland, and Cheshire, which were the chief scenes of those missionary labours which have transmitted his name to posterity, as *the Apostle of the North*. "If a missionary be one who carries forth the torch of Revelation in order that he may diffuse its light over dark places of the earth, Bernard Gilpin was justly entitled to that appellation. He laboured for the conversion of souls, who had no other means of coming to the knowledge of the Gospel. In the reign of Edward VI. he had received a general licence for preaching, which he possessed in the reign of Elizabeth, and of which he made a most important use." *

An ample field appears to present itself in the south of

* Lives of eminent Christians, vol. ii. p. 43.

Ireland for similar exertion in the dissemination of the Gospel, in co-operation with the resident clergy, by licensed preachers, by school catechists, and Bible readers. The success of the circulating schools of Wales, instituted in the last century*, for the instruction of the Welsh poor in their own language, affords great encouragement to such missionary labours for the instruction of the Irish poor, by the mutual aid of the two languages, Irish and English, in the Protestant principles of the Established Church. Under such institutions, especially if aided by parliamentary grants for the building of glebe houses, chapels of ease, and school houses, and protected by the due administration of the laws, Protestant congregations might be created in the 860 devoted parishes with as much facility as we see new associations grow up in England under the shadow of Dissenting Meeting Houses and Roman Chapels. In their view of enlarging the means of general instruction, it does not seem to have occurred to the framers of the Irish Church Bill that, as lay impropriations are held on no other original right of tenure than are the proscribed benefices, a large portion of the benefits intended, through sequestration and confiscation by the abandoned bill, might be obtained by a property tax of ten per cent. on the average annual value of lay impropriations, to be applied exclusively to their respective parishes, without depriving any parish of its Protestant character, or any ecclesiastical incumbent of his vested rights.

I have the honour to be,

My Lord,

Your Lordship's

Very obedient servant,

T. SARUM.

Palace, Salisbury, Nov. 18. 1835.

* Instituted by the Rev. Griffith Jones, in 1730, and conducted under his superintendence for more than twenty years,—continued by the liberality of Mrs. Bevan for nearly twenty years, till the time of her death,—and, after a long Chancery suit, confirmed by the Decretal Order of Lord Chancellor Eldon, in 1807.

No. III.

PRINCIPLES UPON WHICH BISHOP BURGESS LISTENED
TO APPLICATIONS FOR ORDERS IN THE CHURCH OF
ENGLAND FROM VARIOUS INDIVIDUALS WHO HAD BEEN
DISSENTING MINISTERS.

It is well known that Bishop Burgess admitted several individuals, who had been dissenting ministers, to holy orders in the church of England, and the wisdom of his conduct in this particular has been occasionally questioned. The following extract of a letter to the author, from the Rev. Mr. Meek, who was one of those thus ordained, explains in so satisfactory a manner the principles upon which the Bishop acted in all such cases, that it is made public with the permission of its respected writer.

After paying a very high tribute of affectionate and respectful regard to the Bishop's memory, he thus proceeds:—
“ I shall ever regard it as one of the greatest mercies and privileges of my life, that I was admitted by him to ‘ holy orders,’ was nominated to my first curacy, was preferred to my first benefice, encouraged in all my literary labours, and honoured by his friendship and correspondence for several years.

“ You are aware that, before I was admitted to holy orders in our beloved and apostolic church, for many years I exercised my ministry among Dissenters. This at once brings me to a part of the Bishop's history, concerning which you desire information. The conduct of Bishop Burgess in admitting to ordination several who had been dissenting ministers, has been incorrectly represented by some, and, in my opinion, unjustly condemned by others. By Dissenters, it was said, the Bishop

held out *temptations* to some of their ministers to conform to the established church. Such was not the fact in a single instance. My knowledge of the circumstances of nearly every case of this nature, fully justifies me in saying, that Bishop Burgess required the fullest satisfaction as to sincerity, character, and fitness, before he gave encouragement to any such applicant to hope for ordination. I know several dissenting ministers, who are now clergymen, who so far from being allured and encouraged by the Bishop to conform, felt that his Lordship discouraged their advances to the church, by requiring of them delay and sacrifices, which though most painful, were exacted by the Bishop, as evidences to himself and to the church of their sincerity. As the Bishop did me the honour of consulting me on several cases of the kind, — this, connected as it is with my own experience, enables me to speak with accuracy on the point. At first, in the case of dissenting ministers seeking admission to the church, the conditions were, a printed declaration of reasons for conformity, testimonials as to character and fitness from their dissenting connections, twelve months' cessation from their dissenting ministry, a certificate of their actual communion with the church of England during that time, a nomination to a curacy in his diocese, and the usual examination required of candidates previous to ordination. From these regulations the Bishop departed, so far as I know, only in one instance, and in that he had special reasons, which in his own mind fully justified it. One instance in particular, as showing the Bishop's conscientious caution and strictness, I notice. A respectable dissenting minister, strongly recommended by the Dean of —, sought ordination of the Bishop; his testimonials were in all respects satisfactory. At an interview which the applicant had subsequently with the Bishop, his Lordship discovered that he laboured under certain physical infirmities, and therefore decided at once on refusing him ordination. On me devolved the painful task of communicating that decision. From the Bishop's letter, authorising that communication, now before me, I make the following extract : —

“ ‘ You are at liberty to state to Mr. —, that my objections to receiving him as a candidate for orders, are to his

voice and his lameness. In admitting as candidates persons who have been dissenting ministers, by an indulgence at variance with the general usages of the established church, I should think myself inexcusable if I did not endeavour to limit that indulgence, as far as possible, to *perfection* of talents and character; but in all cases to the absence of every thing, which in *my own* apprehension is exceptionable.'

"The gentleman thus rejected, I ought to state, subsequently obtained ordination from the late venerable Bishop of Norwich, and is a respectable and useful clergyman. In another instance, reports to the prejudice of a candidate for orders, under like circumstances, reached the Bishop, who, on that ground, expressed to me doubts about receiving him as a candidate. The Bishop would not admit the gentleman, who is now a beneficed clergyman, to ordination, till he obtained from the best sources the satisfaction he required, and not till the expiration of full three years from the cessation of his dissenting ministry. The examination of such candidates for ordination was not less strict than was required of the more *regular* candidates. Previously to my own ordination, having before entered, and resided some time at Cambridge, I had, with the other and regular candidates, to go through all the exercises required of deacons and priests, which continued daily at the palace, from Tuesday morning to Saturday. The Bishop himself examined me two days in Latin and Greek. I have been thus particular in my notice of these facts, as showing, in opposition to the opinions of some, especially of Dissenters, that the Bishop did not invite, or tempt by laxity, dissenting ministers to conform to the church. I shall be excused if I add, that the Bishop, in this indulgence, never allowed himself to be influenced unduly by the recommendation of others. When it was known that I desired to enter the church, a noble lord, who had honoured me with his notice when I was a dissenting minister, voluntarily sent me a kind letter to be handed to the Bishop, recommending me to his Lordship's favour. This letter, however, the Bishop desired might only be seen by him at the time of my ordination; and was not read till he had received all the satisfaction he usually required in such cases.

“I am aware, as you doubtless also are, that by some the indulgence of Bishop Burgess, in ordaining dissenting ministers, has been condemned as an irregularity in the church, and as approximating to injustice to those who seek admission to holy orders by the regular and expensive way of university education. On this subject I think I can pretty accurately state the Bishop’s reasons. Those dissenting ministers to whom the Bishop extended this indulgence, though few in number, were generally such as had enjoyed the advantages of dissenting institutions for education for the ministry; they were men who, having exercised their ministry among dissenters for years, had not only gained experience in ministerial duties, but in quitting dissent, had to make a sacrifice of all their professional income, and to endure the reproaches of abandoned connections. Some, I know, had to sacrifice a larger amount of income than they could reasonably expect from any curacy they might obtain in the church. Such sacrifices the Bishop justly regarded as vindicating the purity of their motives. He kindly felt that the advances of such candidates to the church ought not to be repelled or prejudiced by the fact of their previous nonconformity, the error of which they discovered and renounced, and who from conscientious preference desired to transfer their ministry to the church. A *sudden* transfer the Bishop did not sanction; he required at first an interval of twelve months, and latterly of *three* years. The Bishop considered that, as conformity subjected such to the loss of previous income, and to the expences of an interval of one, two, or three years, before ordination in the church, it would be hard to require of them the usual university course; though in two or three instances, which came under my own knowledge, he recommended this where practicable, and his recommendation was acted on. I may add to this, the Bishop felt that the labours of such ministers, (who thus conscientiously renounced dissent,) *in* the church and in *defence* of the church, would tend to the advancement of her true interests. How far his Lordship felt and judged correctly on this last point it becomes not me to pronounce, but must be left to the judgment of others to decide. My own conviction is, —

of course I exclude my own humble labours, — that *conformists*, from their *experimental* acquaintance with dissent, have been found in our days among the most able and efficient defenders of the church against dissenting bitterness and misrepresentation. And I cannot but regret that more such conformists in heart, (and I know many,) do not find a door of admission into the ministry of the Church of England.”

**A LIST OF THE PUBLICATIONS OF BISHOP BURGESS,
TO THE YEAR 1823.**

(THE PRINCIPAL OF THOSE WHICH FOLLOWED HAVE BEEN ENUMERATED
IN THE CHAPTER ON 1 JOHN, V. 7., OR IN OTHERS.)

1. *Observationes in Tragœdias Burtoni Pentalogia complexas.* 1778.
2. *Burtoni Pentalogia, seu Tragœdiarum Græcarum Delectus*, ed. 2da. cui accedunt *Observationes et Index Græcitatatis.* 2 vols. 8vo. 1779.
3. *Ricardi Dawes Miscellanea Critica, iterum edita.* 8vo. 1781.
4. *Essay on the Study of Antiquities*, 2d edition. 8vo. 1782.
5. *The Salisbury Spelling Book, for the Use of Sunday Schools.* 1786.
6. *Conspectus Criticarum Observationum in Scriptores Græcos et Latinos.* 8vo. 1788.
7. *Initia Homerica, seu excerpta ex Iliade Homeri, cum omnium locorum Græca Metaphrasti.* 8vo. 1788. ed. 2da. 1820.
8. *Remarks on Josephus's Account of Herod's rebuilding of the Temple of Jerusalem.* 8vo. 1788.
9. *Sententiæ Philosophorum e Codice Leidensi Vossiano.* 12mo. 1788.
10. *Considerations on the Abolition of Slavery and the Slave Trade, upon grounds of natural, religious, and political duty.* 8vo. 1789.
11. *The Divinity of Christ proved from his own Declarations, attested and interpreted by his living Witnesses, the Jews. A Sermon*, Oxford. 1790.

12. Remarks on the Scriptural Account of the Dimensions of Solomon's Temple. 8vo. 1790.

13. Reflections on the Controversial Writings of Dr. Priestley relative to Religious Opinions, Establishments, and Tests. 8vo. 1791.

14. Gravinæ Opuscula. 12mo. 1792.

15. Musei Oxoniensis Fasciculus I. 8vo. 1792.

16. First Book of Hooker's Ecclesiastical Polity. 8vo. 1793.

17. Aristotelis Liber de Poetica cum Animadversionibus Thomæ Tyrwhitti variisque Lectionibus Venetis, &c. 1794.

18. Musei Oxoniensis Fasciculus II. 1797.

19. Moral Annals of the Poor. 1797.

20. Aristotelis Πεπλος, sive Epitaphia Heroum Homericorum. Opusculum ab H. Stephano primum editum, hac editione pluribus epitaphiis auctum. 12mo. 1798.

21. Thomæ Tyrwhitti Conjecturæ in Æschylum, Euripidem, et Aristophanem ex autographo editæ, adjectis ejusdem ad Dawesium Observatis. 8vo. 1798. Reprinted by Mr. Elmsley, with Notes, and Epistolæ Diversorum ad Tyrwhittum. 1822.

22. The Spirit of Prophecy the Testimony of Jesus. A Sermon. 8vo. 1802.

23. Johannis Tzetzis Carmen περι διαφορας ποιητων e Codice Bodleiano.

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31. A Hebrew Primer. 12mo. 1807.

32. Hebrew Elements, or an Introduction to the Reading of the Hebrew Scriptures. 8vo. 1807. 4th edit. 12mo. 1823.
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